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THE CHURCH AS A FIELD IN RELIGIOUS LEADERSHIP.

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The Christian doctrine of the Church as a field in religious leadership is set forth explicitly by the Apostle Paul. Writing to the little company of Christians gathered in Corinth,—an obscure association of humble folk in a great metropolis of commerce and culture,—the apostle defines the sphere which he anticipates that the new organization will fill. Is it to constitute a group of separatists, a company of saints, set apart from the bustling, struggling, ungodly world of unconverted Greeks? Is the Christian Church to be a refuge for the elect, a harbor from the storms of the time, a place of retreat from the sins of the world? On the contrary, the apostle, with the most audacious confidence, commits to that little group of Christians the religious leadership of their time and place. Instead of counselling a retreat from Corinth, he proposes to them the more heroic task of the conquest of Corinth. Surveying the tumultuous life of the great city, its trade and commerce, its culture and art, its philosophy and games, he does not say to the congregation of disciples: "Beware of these seductions of the world; seclude yourselves in your own province; separate yourselves from this secular, pagan, perilous life." On the contrary, he says, "All things are yours; the world, and life, and death, and things present and things to come;" all are yours,—to be cleansed and redeemed by the new ideal of the Christian faith. The problem of the Christian, as Paul saw it, was not to save himself from Corinth, but to save Corinth itself. He carries this teaching of the universalism of Christianity into details. He begins by observing the divi-

sions which had already begun to manifest themselves within the Christian Church. Some said they were of Paul; some had joined themselves to Apollos; some followed Cephas; it was the beginning of sectarianism; the first approach of the sin of schism. How does Paul regard these barriers to religious leadership? "They are all yours," he says. The sects are, as it were, cross-sections of the Church which, like cross-sections of a tree, give a true picture of its life looked at horizontally, but a very imperfect picture of the tree in its longitudinal growth. Paul, and Apollos, and Cephas, show the rings which mark the growth of the tree; yet below these cross-sections run its roots into the soil of history, and above them spreads the foliage waving with each breeze of the time. What, then, is the field of Christian leadership among the controversies of the sects? "They are all yours," answers the apostle. Yours is not a provincial but a cosmopolitan faith. Yours is the great confession: "I believe in the Holy Catholic Church." To cut a tree into cross-sections is to cut it down. To grow, to outgrow, to grow toward the light is of the nature of a living church, which may be the shade and refreshment of many souls and bear at last that good fruit for which it grows. Nor does the apostle limit this new religious leadership to the interior unity of a comprehensive church. Beyond these sectarian diversities which threaten organized Christianity, he sees the great unorganized and diversified social life which makes up what he calls "the world." What is to be the attitude of the little congregation toward this world? Must the choice be irrevocably made,—that choice which has been so hard for many a Christian,—between religion and the world? On the contrary, answers the apostle, the world also is yours, not to run away from, but to subdue. The Christian life is not a way of retreat, but a way of victory. The Christian character is not a monastic, run-away goodness, but an aggressive and conquering goodness. Lawrence Oliphant once said, that the type of man which England most needed was a spiritually-minded man of the world, a man, that is to say, who can be in the world and understand it, but maintain among the affairs of the world a spiritual mind. What Oliphant said of England in the nineteenth century is precisely what Paul said of Corinth in the first. That bustling world of commerce and trade, that mingled mass of power and sin, made to his mind good material for the work of a spiritually-minded man of the world. "It is all yours,"

he says, not to fear or to condemn, but to interpret and redeem. The aim of a Christian is not to save himself out of a wrecked world, like a rat running from a sinking ship, but to bring the world itself, like a battered but still seaworthy vessel, with all its precious cargo of tasks and hopes, safe to port.

And not alone the world is within the province of the Christian, but the more subtle and elusive interests of personal experience. Life, the apostle goes on to say, is yours. The whole complex experience which the individual encounters, the life of the mind, of the will, and of the heart; the emotions, ideals, temptations, which make life a hidden drama, an adventure, a risk, a battle,—all this is yours, if ye are Christ's. No experience is too trivial, no happiness too perfect, no tragedy too devastating, to be ennobled and illuminated by Christian insight and serenity. The field of religious leadership is the whole of life. And death, the apostle proceeds, is yours; its perennial enigma, its baffling mystery, its desolating solitude,—all this, even if not interpretable, becomes endurable and chastening as it is held in the greater mystery and encompassing peace of the Christian thought of God. "Oh death, where is thy sting! Thanks be to God who giveth us the victory through our Lord, Jesus Christ." And, finally, this interpretation of experience gives him a sane and wholesome view both of the present and of the future. "Things present," the apostle adds, "things as they now are, with their pitiful incompleteness, and things as they are to be in the better future, all these are yours." The Christian is a rational optimist. He looks back, and in the slow processes of history;

"Step by step, since time began,
He sees the steady gain of man.

He looks forward, and foresees the progress of righteousness, fraternalism and peace. And so, with a confidence born of his faith, he throws himself into the service of things present and becomes the creator of things to come.

When we turn from this large doctrine of the religious leadership of the Church to the story of its history, we find ourselves confronted by a most depressing and humiliating fact. The field of religious leadership has been often and deliberately restricted and confined; human life has been departmentalized into secular and sacred, the Church has been side-tracked as at some way-station of the trunk-line of human progress, the spiritual leadership of the world has been sur-

rendered, and the apostolic promise "All things are yours," has often been unheard. Precisely as the monks once fled from a lost world to the security of their cells, so many a later Christian has prized the Church as a rock of safety, an ark of personal redemption, a retreat from the spirit of the age. And what has been the consequence of this run-away faith? The inevitable consequence has been the loss of leadership in a world thus forsaken. The work of the Church has become specialized, technical, detached from the world; and the work of the world has become uninterpreted, unconsolated, unredeemed, by the Church. The contrast is like the scene which meets one in a European town with its market-place thronged with a chattering, bargaining crowd, while a great, silent cathedral looks down upon the scene. Within is prayer, incense, worship, miracle; without is trade, toil, duty, life. One may lift the heavy curtain which hangs on the church door and go in to God; and lift it again and come out to man; but between the sacred and the secular the curtain hangs; or, as happens in multitudes of cases, one may stay outside altogether in the warm sunshine of work and play, and leave the dim aisles of religion to the theologians, the reactionaries, and the sentimentalists.

What, then, must happen if religion is to be in this present age anything more than a picturesque survival of outgrown faith? There must be a new recognition of the apostolic teaching concerning the field of the Church, an expansion of that field to cover all the real interests of the modern world, its science and politics, its literature and art, its work and play, until all these varied expressions of social action are held in the sphere of Christian duty, and controlled by the apostolic promise: "All things are yours."

Consider, for example, the field of theological study. Theology has been, for the most part, restricted to the limits of a historical science. It has confirmed and transmitted the records of revelation. Its sources of authority have been found in the Bible and in the Church. On the one hand has stood the Protestant maxim: "The Bible, and the Bible only is the religion of Protestants." On the other hand has stood the saying of Thomas Aquinas: "One cannot have God for his father who has not the Church for his mother." These historical sources remain perennial, precious, and unexhausted. The Christian record and Christian tradition give continuity and momentum

to the Christian life. But is theology claiming all that is justly her own when she limits her work to the perpetuation of a record and a tradition? Are not these original streams of revelation expanded and refreshed by new evidence flowing into the broad channel of modern life? Is there not a theology of philosophy and of science, of ethics and of art? Does not theology comprehend the mystic's vision and the worker's duty, the interpretation of nature and the service of man? "All this is yours," Paul the theologian says to the theologians of today. Theology is a living science of spiritual biology, the queen of the sciences, as she was once called, a queen long exiled from her dominion, but now called to claim her throne.

It is often and anxiously asked in our day why the study of theology fails to enlist the loyalty of competent young men; and many admirable reasons have been suggested for this ominous decline in the ministry. The call of commercialism, the spirit of science, the new attractiveness of other vocations, have added their part in alienating young minds. But is it not more probable that the fault is with theology rather than with the times or men? Spiritual susceptibility, moral idealism, religious emotion, the spirit of sacrifice, all these natural traits of opening manhood, which have satisfied themselves in the profession of the Christian ministry, exist in young men as much as ever. Youth is much what it has always been,—ready for hard service, responsive to the call of the highest, with the prison-house of worldliness not yet closing round its visions and dreams. The single case of the medical profession, with its constant appeal to modest heroism, is sufficient to prove that young men are now, as they always have been, undeterred by hardship or poverty from devotion to ideal ends. The reaction from theology, then, may be not because it seems too high or too large or too heroic a calling, but, on the contrary, because it seems too restricted, too small, too protected a pursuit. A healthy-minded young man does not find himself solicited by a vocation which seems absorbed in sectarian controversies, or ecclesiastical machinery, or sentimental emotion. He is looking for a task which is challenging, masculine, large in itself and enlarging him. He wants to be near the centre of the real interests of his time, not segregated with Paul, or Apollos, or Cephas. He is looking, in short, for a field of leadership; and must find it in the great troubled life of his own age with its pressing problems of the world, and life, and death,

and things present and things to come. If the Christian Church is to be a field for religious leadership, theological education must adapt itself to this demand of the modern mind. Its curriculum must comprehend not the wisdom of the past alone, but the not less momentous issues of the unprecedented world in which a young man finds himself today. Economics and sociology, the new philanthropy and the new problems of the family and the state, are essential parts of the equipment of the modern minister. A German writer has lately said, that the purpose of Jesus Christ was to save man from the theologians; but a more just interpretation of his mission would include even those whose limitations seemed to him threatening to spiritual faith. Jesus came not so much to save man from the theologians, as to save the theologians themselves. If theology is to be a field for leadership in this present age, it must write over the gates of its schools the apostle's promise: "All things are yours."

And if this expanded definition of theology is one condition of religious leadership for the Christian Church, another and more essential condition is to be found in an expanded definition of the Christian ministry. The Christian Church is not a mechanical or an architectural construction. It is an association of souls, a school of life. The aim of Jesus Christ was not to build a machine, or organize an institution, but to communicate to other lives the power of the life of God. The theologians have described what they call a scheme of salvation, but the method of Jesus was not comprehended by a scheme. His way of saving people was through a Saviour. To save men who should in their turn be saviours was his hope. He had, what the author of *Ecce Homo* called, a passion for personality. On that rock he built his Church. For their sakes he sanctified himself. The Kingdom of God was to him not a form of government, but a form of life, an organic, growing, expanding, spiritual vitality; penetrating the mass of the world like leaven; spreading to overshadow the world like a great tree. Jesus was not a law-giver, but a life-giver. "I am come," he says, "that they may have life, and may have it abundantly." The Christian Church, that is to say, is nothing less than the organization of souls for social redemption. It is the association of those who come not to be ministered unto, but to minister, and to give their lives a ransom for the many. It lives by the contagion of personality. It exists to create re-

ligious leaders. But if all this is true, may it not involve an expanded definition of the calling of the ministry? Priests there must always be to administer the ordinances of worship, and prophets to speak the message of the spiritual life; but does the ministry of Jesus Christ fulfil its function in no other way than by talking? Is the field of leadership in the Christian Church to be that of exhortation and inspiration alone? Or is it more consistent with the teaching and example of Jesus Christ to reckon among his ministers that great and increasing number of the servants of Christ who are consecrating themselves for others' sakes in self-effacing and effective service? Is it by preaching alone that the field of religious leadership is to be reaped; or is it when the word is made flesh that men perceive its grace and truth? Was John Wesley a minister of Christ as he preached in the fields, and not John Howard as he worked in the prisons? Is the ministry of Christ restricted to the utterances of the pulpits; or does it utter itself also in the work of the settlement and the slum? When a young man in our day deliberates, as so many do, whether he shall enter the Christian ministry or give his life to social service, is he choosing between two professions, or rather between two departments of the same profession, in each of which the same motives and ideals are essential to efficiency? In short, is not the Christian Church as a field for religious leadership a much larger sphere than many of its apologists are apt to believe? "The field," as the Master himself said, "is the world; and the good seed are the children of the Kingdom." But these children of the Kingdom may be as varied in their service of the world as the scattered seeds of spring-time are varied in their promise of the harvest. By word and by work, by speech and by sacrifice, by exhortation and by education; by proclaiming the Kingdom of God and by creating the better world of man; in the pulpit and in the press, in prayer and in politics; in every invasion of Christian idealism into the tumultuous and disordered commercialism of our day; in industrial fraternalism and social peace;—in a word, in the spiritualization of modern society lies the field of religious leadership now open to the Christian ministry; and the Christian Church is offered under such circumstances the greatest chance in all its history—and perhaps its last chance—to determine whether it is to be a side-tracked, ineffective survival of an outgrown way of life,

or to enlarge its functions and expand its ministry to cover the entire area of the spiritual interests of the modern world.

No one can thus contemplate these bewildering possibilities of Christian action under the conditions of the present age without a disturbing, yet stimulating, sense of unusual power. Sixty years ago Strauss asked his famous question: "Are we still Christians?" and he answered: "No." A much more timely question would, however, turn from the past to the future and inquire: "Are we as yet Christians?" Have we half used the dynamic of the Christian faith in its diversified applicability to the changing needs of the world? The power of the Christian faith is a majestic source of spiritual energy which, like some great source of water-power, may serve in various ways the changing desires of the successive generations of men. At one time it may be merely an object of admiration or adoration; at another time it may satisfy the thirst of the world; and then again, as the resources of civilization multiply, the same power may be harnessed into the wheels of industry and move and light the multitudes, as they are borne upon their way with little thought of the power by which they go. And what are the Christian churches, set in the quiet corners of the world's life, with their varied forms of worship, and their different ways of work? They are the power-houses, where this spiritual energy, flowing down from the heights of the past, is converted into efficiency and leadership and distributed along the wires of human work and need. And as the power radiates into the homes and toil and darkness of the world, and finds its field of leadership in the whole complex civilization of the time, it is as though the wires sang their message above one's head: "I am come that all these may have my life, and may have it abundantly."

INDEBTEDNESS TO RELIGIOUS LEADERS.

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What do we owe today to Religious Leaders? What have they done for us? What are they doing for us? And what is the lesson which they teach, and the challenge which they bring to this generation?

I. It stands to reason that we believe that *there has been and there is such religious leadership*. Yet there are those who would deny any kind of leadership among men. Mr. Herbert Spencer seems to go so far as to declare, that every great man in history has been merely the product of his own generation; that circumstance makes character; that environment makes or accounts for personality. Mr. Carlyle's adequate answer to that is—"If the great man is nothing more than the creature of Time, how is it that Time has so often called for its great man in vain?" "Alas," he says, "We have known Times call loudly for their great man, but not find him. He was not there. Providence did not send him; and the Time calling its loudest had to go down in confusion and wreck, because he would not come when called."

So we believe that the progress of the world has been due to leadership; that there is strange, original force of personality in men, that inaugurates and directs great movements, and changes the currents of human history. We believe, moreover, that the secret of the power of these personalities—that which makes them original, creative, producing,—is the perception of the ideal and the capacity to live it, the Vision of God and His Righteousness, and the willingness to venture and to die for it. They have been the salt of the earth. They have been,—not poets merely, nor artists, nor philosophers,—yet poetry and art and philosophy all have their acknowledged leaderships, which have transcended all processes of evolution and all rules of circumstance,—but they have been men of spiritual vision and moral enthusiasm—in word and life revealing the Eternal Law of Righteousness as servants and prophets of the Most High God. They have always lived like other men, subject to the laws of time and matter, but not wholly subject. They have not always been free from human infirmities and human error; but they have seen and trusted

and declared the reality of the invisible and everlasting Order, and have helped the world. St. Paul and Augustine; St. Francis and Savanorola; Luther and Loyola; Calvin and Wesley; Pusey and Edwards—they were all human, with human weakness and limitation—but they were leaders of men, because they were the servants of God.

There is the picture of Paul of Tarsus, standing upon the topmost step of the Citadel at Jerusalem—bruised and shaken and bleeding, with only a thin line of Roman steel to protect him from the furious and murderous rabble—his lips quivering with utterance and his hand raised in commanding gesture; the mob stricken with respect and awe, for there “was made a great silence and Paul spake unto them in the Hebrew tongue.”

And we could give a hundred pictures more—Savanorola, Luther, Latimer, Carey, Judson, Selwyn and Hannington—that put to shame all denials of religious leadership, and demonstrate to the glory and godliness of human life, the triumph of character over circumstance and the power of personalities on fire with God.

II. *To religious leadership in the past we owe our present advance in civilization.* To those leaders we owe the preservation of that pure idea of God, which, as Michelet said, is the conservative and progressive principle of all true civilization. It was Emmanuel Kant who said “Without a God, and without a world invisible to us now but hoped for, the glorious ideas of morality are indeed objects of admiration, but cannot be the springs of purpose and action.” The belief in God and God’s righteousness and God’s judgment is the foundation for the moral life of nations as it is of individuals. It is my own conviction that all the best moral ideals of our lives come from that faith in God, revealed in Jesus Christ, and won for us by the service and sacrifice of men and women, whom the love of Christ constrained, and who knew Him whom they believed.

If the virtues that relate to truth have place among us: sincerity and genuineness, and honor under all circumstances; if respect for law and regard for authority and jealousy for justice are the ideals of our country and its institutions; if capacity for work and for liberty, and the great self-commanding power of moral courage—the characteristics of high manhood—have developed in our people; if the belief in chastity and purity, and the sacredness of the marriage relation and the

sweetness and sanctity of the family life have made the idea and fact of *home* the most precious and potent achievement of the Teutonic race—it is all because men and women, who were religious leaders, have lived and suffered and died to make it so.

III. *What do we owe to leadership in religion?* We owe the belief in the soul—the faith in man's higher life and his immortal destiny. In the face of that philosophy of earth and ashes and dry bones which makes man a mere brute and God a monstrous fiction of the brain, we have the record and inspiration of the world's best and noblest children, who have believed in man because they believed in God.

The one enduring interest of human life, the one redeeming, justifying fact of human life, is character, and character is a moral fact—a moral result of faith in God. Character is not circumstance. It is the reaction from circumstance. It is the inner movement of the human soul, which encounters and withstands the shock of change and outward things. Character is personal. It is the result of the soul's growth through acts, through choices, through judgments—acts, choices, judgments all forced upon the soul by circumstance. So that we may say, that only out of the conflict and opposition and persecution of the world, has the beauty and power of heroic religious leadership been made possible. We are glad therefore that we are in the world, that we have to struggle and contend and overcome. And the great examples of those who fought and won in the past give us the right to hope. We too have confidence that shall command and compel the future. We too may be leaders in our time.

IV. *Leadership does not necessarily mean loud noises and great show.* Not even present popularity and the applause of the multitude. As a matter of fact the most useful men in the world—the men who have done the most to advance the race in its onward march—have often been the most obscure. Some of the greatest inventions, the most momentous discoveries, have been made by men whose names are today unknown. This is true in science, in agriculture, in government, as well as in religion.

There is one prescription for leadership. As Carlyle said, "The original man is the sincere man"; and the true leader is the man who has a vision, and believes in it, and follows it, and acts it out in life. Such a man is bound to be a leader.

The reason why we narrow our subject and speak of *religious* leadership is because there is such a thing as selfish leadership. There is leadership which is bad and hurtful and a leadership which is helpful and beneficent; and the helpful and beneficent leadership in the world has been and is religious leadership, because its vision is a broad vision—a vision of service to God and man. And every man and woman in this audience can achieve this leadership by believing and following this vision.

Here then is the climax and conclusion of our argument: Religious leadership means all the devotion to the ideal in human history, which has been the unselfish outcome of faith in God. To that kind of leadership we owe everything worth preserving in the present, and everything worth working for and hoping for in the future time. To it we owe our belief in ourselves and our country, and in our life, that, as Gladstone said, "it is not a mean and groveling thing, to be shuffled through with aimlessly, but an elevated, a lofty destiny." For service, after all, is the only greatness. Sacrifice alone is fruitful. Love alone shall last. There may be autocracies, aye, monopolies of wealth—wealth of mental knowledge or of material possessions, or of physical power—but there is no monopoly and no autocracy possible in that leadership of service which is free for every man and woman, which ennobles the life and enriches the soul, and which is at once the assurance and the reward of faith in God.

THE NATURE AND SCOPE OF CHURCH LEADERSHIP IN THE FIELD OF EDUCATION FROM THE SUNDAY-SCHOOL VIEWPOINT.

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The fundamental fact from which we must start in our effort to determine the nature and scope of church leadership in the field of education is our system of voluntary religion. We have chosen, wisely I believe, to separate organized religion entirely from the taxing power. This implies that so far as religion has a proper place in human culture, organized religion must voluntarily, at its own expense, provide an ade-

quate system of religious education for the children of the entire country. The problem is not simply how to bring a child here and there to religious maturity. It is not merely how to maintain a given religious society or even a whole denomination in health. The problem is how to produce a religious civilization.

Granted that the only civilization that will satisfy us must be religious, it follows that the State can have no rounded system of education. I am not disposed to haggle over terminology, but would it not be well for us to recognize that the State has no system of *education*, but only a system of *schools* which contribute one factor to the educative process? Our educational system includes not only the public schools but also laws and courts and municipal enterprises intended to promote the development of children toward good citizenship; and not less the family and the Church. The scope of church leadership in the field of education, therefore, is as large as education itself, for the Church is one of three co-ordinate institutions which we regard as having an essential contribution to make to the life of the whole country.

Much might be said of the possibility of church leadership in respect to the reconstruction of religious education in the family. In spite of all the inroads that have been made into family life in this country, we have a vast number of homes that are wholesome and capable of great educational efficiency. Into most of these homes the churches can go if they will, with instruction and inspiration which shall assist parents to understand and to perform their functions as educators.

In respect to the Sunday school, church leadership should be thought of as co-ordinate and parallel with State leadership in the public schools. We need at the present moment first of all to realize that in the present Sunday-school system we have an educational asset of enormous value. Each of the denominations has now a developed organization coextensive with its own range, with a great number of workers actually in service. It is no small thing that there should be a million and a half laymen in this country devoting themselves every Sunday to the teaching of religion. What is now needed is the development of this mighty force into a true school system. We must have here, in short, a national system of schools of religion strictly co-ordinate with our governmental systems of public schools.

This conception determines the nature and the scope of Sunday-school leadership in both its wider and its narrower aspects. We need denominational leaders who shall see this problem in its breadth and depth—men who can inspire thousands of schools at a time with a true educational ideal—men who know how to utilize present resources and to lead on to great things without discouraging the rank and file of the workers—men, in short, who can lift the level of a whole denomination at a time. Such men we have, and to them we owe, in no small measure, the extraordinary rapid rise in the level of the Sunday school consciousness in several of the denominations. We must have more such leaders and there must be provided for them corps of assistants who shall carry ideals and standards into every corner of every denomination.

But we need also local leaders who shall carry out in all the parishes methods adapted to secure these high ends. In most cases we must look to the pastor to be the educational authority and expert in his own parish. Today we find multitudes of pastors who have only a languid interest in the Sunday school, only a blurred conception of its functions and possibilities. It would be well if we could set going some kind of agitation that should awaken the minds of these pastors. On the other hand, we have many ministers who believe in the Sunday school and give service to it, but do not understand the educational principles involved in it. Here, again, a campaign among the present pastors is greatly needed. We can hardly wait until the new generation of theological students has replaced the present generation of pastors. In the end, however, we must expect that all theological students will be trained with reference to local leadership in Sunday-school work.

There are already some churches, and the number will grow, in which Sunday-school leadership is committed to a specialist who is employed for this particular purpose. This suggests the possibility of a wide movement. The proportion of the churches that can afford a salary for such work is and will be exceedingly small, but it is not impossible in a great number of communities, to say the least, to *develop* a supervisor of Sunday-school work, who shall take up this function as his particular form of Christian service. I venture a single suggestion as to a feasible form for such supervision.

Let us assume that the Superintendent of the Sunday school is not necessarily the supervisor of Sunday-school education.

The superintendent may be an executive and administrative officer merely, or he may be a person who has a special gift in conducting the worship of a Sunday school. On the other hand, the supervisor of Sunday-school education is not necessarily strong in any of these directions, and it is certain that most superintendents are not strong in the direction of educational supervision. The suggestion, then, is that we should work for the development in every Sunday school or group of Sunday schools, of some person, man or woman, who shall study the modern Sunday-school movement in a practical way, so as to be able to lead both the teachers and the officers in respect to their various functions. Let us suppose a case. Here is a devoted woman, struggling to secure control of a class of unruly boys. In the ordinary Sunday school there is no one to whom she may go for advice. There is no one whose duty it is to study both the teacher and the class in the light of experience the world over. Would it not be a boon if there were such a person who could analyze the whole situation and advise with the troubled teacher? Again, here is a school that is disorderly and irreverent in its assembly. There are definite reasons for this difficulty. There are ways, approved by experience, whereby it can be remedied. The superintendent does not know what has been done in other places. Very likely he has not grasped the idea of the assembly as a meeting for worship and for training in worship. He needs the help of some person who has given time to the study of the Sunday school as an educational institution.

Let us not despise the day of small things. We cannot soon have expert supervision in many Sunday schools, but can we not have some supervision which shall be decidedly better than none? It is not necessary that the supervisor should assume to be learned; it is essential that he should not undertake to be a dictator, but what a blessing it would be to thousands of Sunday schools in this country if even one person should take the trouble to learn, through reading, observation, correspondence, and attendance at institutes and conventions, what constitutes a modern Sunday school.

THE MINISTER AS AN EDUCATIONAL LEADER.

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Let me begin by quoting Professor Huxley's definition of Education. In a recent number of the *Outlook* it served as the basis for a very clear discussion of the relation of Education to Democracy.

"Education is the instruction of the intellect in the laws of nature, under which name I include not merely things and their forces, but men and their ways; and the fashioning of the affections and the will into an earnest and loving desire to move in harmony with these laws."

Instruction in the laws of things and their forces, that is science; and that is being taught with great efficiency. Instruction in the laws of men and their ways, that is the humanities, history, literature, philosophy, psychology, ethics; and that is being taught with efficiency. But what are we doing to fashion the affections and the will into an earnest and loving desire to move in harmony with these laws. The last clause of this classic definition, "and the fashioning of the affections and will into an earnest and loving desire to move in harmony with these laws," may in a general way cover the specific service of the minister. For the affections and the will can be fashioned to an earnest and loving desire to move in harmony with these laws only by bringing these things and their forces, these men and their ways, up into an earnest and loving understanding of the God who created things and men.

I am asked to point out why and how the minister may be or may become an educational leader. I want, however, to take higher ground and claim that a minister is *the* educational leader. And for this reason: He is set to determine if not develop the *whole* faculty of man.

There can be no successful educative scheme except it be based upon an accurate and comprehensive knowledge of the being to be educated. To educate a dog he must be conceived and dealt with as a whole. Not a straw dog, nor yet a tin dog, but "a meat dog." His loyalty, too, his jealousies, his fears, his loves, these all must be considered in any adequate scheme of dog education. So there can be no real education of a man except every capacity be taken into account.

To synthesize and relate men in this varied universe is the work to which the minister is called. To challenge all other educators by this synthesis and to compel them into a related service makes him the leader.

So far as the education of a man is concerned, the minister is the university and must over-rule and relate all partial educations, for he is called, called of God and man, to determine the whole capacity and the ultimate destiny of man.

Science deals with man in relation to things and their forces; with men and their ways. Philosophy synthesizes and generalizes but it is an intellectual generalization. Science must deal with secondary things, phenomena. Philosophy is not vital. The minister must know and utilize the contribution of science and philosophy and so relate man to the universe that he shall be *vitalized*; so relate him that the ultimate dynamic shall roll through his being and carry him up into his Destiny. He must understand and apply a knowledge of man's *utmost capacity*, of the *method of his education* and of the *supreme achievement* which awaits him. This necessity is upon him and makes him the Educational Leader.

He must know man. To this end he must search the very abysses of Creation.

Like Adam each child is spawned by a universe which tosses him beyond its own reach. On the threshold he lies, a cold, starved, whimpering thing who must discover and appropriate a new and impossible universe or else die. The scientist standing over this whimpering thing turns it up, pokes it with his finger, dissects it, applies the acid test, subjects it to the microscope, takes out his note book and inscribes therein, 1st, "Sea water and air," and, 2nd, "Chemical reaction." Then for a moment he ponders, wipes his spectacles, replaces them and inscribes, "Thought a by-product." He reaches these first conclusions because within his domain they are probably true. Given sea water and air mixed in the right proportions, given the capacities of sodium, calcium, magnesium, potassium, chlorine, sulphur, carbon, hydrogen, oxygen and iron as they lay in solution in primeval seas, given the capacities of nitrogen, oxygen and carbon as they lay in primeval air, organize them and perhaps we account for life in terms of chemical reaction. But when our scientist adds, "Thought a by-product," he does so because science knows not humor. Science never laughs.

The minister agrees with the returns of science that this creature he would educate is a resultant of the Cosmic process but whether the scientist will agree with the minister in believing that this same spawned creature is the beginning of a new creation is a question. For *this* is the incredible and impossible thing that has happened, and *this knowledge* and its verification in experience is the ground of the minister's leadership in education.—*something* in this creature has escaped through the dread circle of nature. Some crack, some vent it has discovered and slipped through; and, though rooted and grounded in mud, it sends a flaming call out into a new and unrevealed universe.

It is a beginning as well as an end. Not sprung full-panoplied into strength, but weak, helpless, undetermined; and if it be true that life in its movement from simpler to more complex forms must assist in its own creation by adjusting to a more varied environment it is terribly true that here is a being who not only must discover and adjust to an undiscovered and unreal universe but must as well enter into the domain of sheer creation. He must work out his own salvation with fear and trembling. Literally he must become a creator in the sense in which God himself is a Creator for he must do the inconceivable thing, create something out of nothing. With God's help he must create an immaterial, discarnate, spiritual thing,—a *personality*,—*himself*.

Let me sink this whole thing deeper for the problem of education lies in the dark councils of God.

As though it were a conference do we read, "Let us make man in our own image." Out of whatever this means steals to us some dim understanding that it must be a grave and troubled undertaking; that, using human categories, God must needs call into conference the heavenly hosts. "Shall we undertake it?" "Can we accomplish it?" "Is it worth the price?" And the answer to the first proposal is determined by the answers to the second and third. We will undertake it if we can accomplish it and if the price is not too great.

Speaking philosophically, the one task the human intellect can conceive as adequate to God, and as taxing and threatening his resource and energy, is just this one of creating a being in his own image. It is the one thing he can't do, for it is the one effort which requires full co-operation; the free, intelligent, sympathetic, passionate co-operation of the being he is trying

to create. We must work out our own salvation with fear and trembling for it is God that willeth to work within us.

As a man and woman should say, "Let us create a child in our own image." They may bring forth a man child, endowed, equipped, but they can not create him in their own image. Not all a mother's agonies of love, not all a father's deep devotion can compel him to righteousness. They can but teach and train and love and stand helpless and broken while he decides. To over-shelter him is to destroy; to send him out into the great world is to expose him to dangers, the very thought of which stifles the heart with fear. Yet he must go and he must go alone and through the long night the parents must sit, just waiting, waiting, waiting, to see if he will come back home.

"Is it worth the price?" Success may crown the effort, but is it worth what it shall cost in tears and blood. And the shining courts of heaven darken, the angels hush their songs and droop their shimmering wings as rolls up from earth the wild shrieks, the hoarse clamor, the fierce, inarticulate cryings of a creation which groans and travails in its fierce creative agony.

"Is it worth the price?" Only God knows. We can but put finger on mute lips and believe He knows. Except this: There is no other way. To save God's character we must believe this.

Wildly we pray that He may "reveal power," "bare the Almighty Arm" and always we must climb Calvary and in the presence of the Crucified One learn there is no other way.

Two things humbly, reverently, and with deep solemnity we may discover. *He suffers with us*; and *His method of creation* must be ours. The Cross teaches the church, the minister, that he is and must be the outstanding educational leader, because here is revealed the meaning, destiny and process, which he must interpret. "He that loseth his life shall find it"—"Except a grain of wheat fall into the ground and die it abideth alone." This is the ultimate, the final principle; the one only method whereby shall be created a being in the image of God.

The minister is *the* educator. Education is his business; his first great meaning as the leader of the Christian organization; for he must take this significant creature, this child, this potential Son of God, and so educate him that his feet are set in the way of life, which means that he must be carefully and adequately adjusted to God and man. He must be led into a full relationship with God. His capacities and possibilities must be verified in an experience. He must discover and know God.

He must live in God. He must gain his meaning and dynamic from God until with Jesus he can declare, "I and the Father are one."

He must be inducted into a right relationship with man. For the process ever is through man to God. Into such right, such adequate relationship with man must he enter that he shall thereby create himself in the image of God.

The great law of physical creation carries over into the region of Spiritual Creation—he becomes by reaction. The law is "he that loseth his life shall find it." Anything else thwarts his being. His one chance of becoming is to love. "I came that ye might have life"—this is the final meaning. And the supreme generalization as to method is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength and thou shalt love thy neighbor as thyself." "There is none other commandment greater than these."

The minister's program shall be to hold himself and the church steadily to this great purpose. The pulpit shall then become what it potentially is, the greatest educational platform in the world. The church will come together for worship with a passion, born of some understanding of its meaning. The church service will become an experience breathless, wonderful. Knowing that man can find God only as he comes together in the act of worship, he will realize that to "go to church" is the greatest and most practical exercise in which he can engage.

Then out from this thrilling experience the church, led by its minister, shall turn with passion and energy to its first and glorious task of education. No child shall be neglected, forgotten. Each new creature born from the Cosmic womb with the stamp of God upon its forehead shall be intelligently and tenderly nursed into life and achievement.

Then we shall hear no more of over-churched communities, that last cry of cowardice and ineffectiveness;—that cry of a church and ministry whose function is obscured. Given twelve children to educate, not a church in Christendom but shall justify itself a thousand fold.

Nor shall we hear more of church union, that last pitiful cry of a church and ministry whose meaning is confused and lost. Nor shall ministers engage in "reform work," neither political, industrial, nor social. The church; the whole church;

—the little church in the hamlet; the big church in the city, led by the called ministry shall give itself to the work of education, the work of relating children to God and of teaching them the way of life that they shall go forth to create themselves in the image of God by joyously saving the world. Saving it socially, industrially, politically.

Just now the church is engaged in the erection of a social structure in which humanity shall be comfortably housed and when the building is reared there will be no Sons of God to occupy it. The old New England meeting house with its stern insistence of God gave birth and direction to Democracy and to more and greater reform than our modern methods and for this reason: We leave the church and work outside; whereas the tap root of all social re-creation is worship and education within the church. Neglecting these our fair social organism shall wither and die.

How confused the church has become is easily illustrated. I can always raise money to build a parish house and if I breathe the word "social center," "bowling alley," "swimming pool," "theatre," "dancing," I can raise money easily. I can get a thousand dollars from a man for such a building but when I ask him to help support the Sunday school, help provide a current expense, help to create a curriculum and develop teachers, he gives me two dollars.

For secular education, i. e., to teach a young man how to live in this world for seventy years, we spend millions of dollars. To make him a child of God's great universe we spend one hundred dollars.

With all our generosity in the matter of secular education we know and mourn its inefficiency. Our splendid plants, our trained teachers, our perfected apparatus still let out boys into the city streets unready for life. Crime statistics and the juvenile courts reveal that we are not succeeding in educating him. Nor shall we succeed! We may pour out our millions, but until the Sunday school or some better institution is financed and its service recognized as of greater importance than the grammar and high school, all education will fail. For this child must be dealt with as a Son of God. Anything short of this will and must fail.

The minister is the Educational Leader. Back of all specific things as to the place, the hour, the method, stands the *man*,

the man called of humanity; called of God; called to help the race, called to help God in a service fundamental to creation.

He is not set to teach chemistry, biology, philosophy, history, art, literature; he is set to teach that which lies behind philosophy and history, to grapple and interpret the spirit of which these are the utterance. He is not even sent to teach the Bible but rather the living spirit behind the Bible; not the book of Isaiah, but Isaiah; not the teachings of Jesus, but Jesus. Other educators educate men to become dentists or engineers, or lawyers or chemists or accountants or doctors or preachers; he must educate them into eternal life. Determining men's structure and capacity he must lead out and adjust him to the bewildering universe. With clear knowledge of how he relates to the earth beneath and with the horror of a voice sounding, "Dust thou art and to dust thou shalt return," he must lift this creature out of the mud and somehow escape him into a spiritual universe. With undaunted courage and superb assurance he must thread his own wild way out and beyond the shock of crashing suns, out and beyond the swirl of glittering systems, through the fire mists and the drift of milky-ways until he shall lay hold of the Eternal, until he shall win the High God from His blazing throne and bring Him down to earth, shall crowd Him into the limits of a human aspiration and declare to a waiting, wondering humanity, "This here is Thy God and ye are His children."

THE USE OF THE BIBLE IN THE HOME.

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In a symposium on the theme, "Is the Bible More Familiar Now than Formerly," published in *The Biblical World*, (April, 1903), William Ingraham Haven, of the American Bible Society, says, "I am persuaded that in the average Christian home the Bible is crowded from its pre-eminence in the reading of the family by the omnipresent magazine and paper; and that where it is read it is not read as it used to be, lovingly, absorbingly, for guidance and inspiration, as if life hung upon it and

its message alone could direct in the daily choices and the great crises, and comfort and strengthen in the hours of testing and sorrow."

Following this Mr. Haven expresses the conviction that while the critical knowledge of the Bible has increased many fold, the devotional use of it has waned.

At the meeting of The Religious Education Association in 1903, President George B. Stewart, of Auburn Theological Seminary, said, "You know that the homes cannot be depended upon for giving the children the instruction in the Bible which they need."

One reads that Herbert Spencer has complained of the "utter failure of education as it is now conducted to create any high and dominant ideals." Too largely we have secularized education, and in doing so we have measurably secularized even the Christian home. It is estimated that not above fifteen per cent of families that are professedly Christian have family worship. We have traveled far from the idyllic piety of the Scotch "Cotter's Saturday Night."

We have traveled far from "scenes like these," from which Burns declares, with profound social insight, "old Scotia's grandeur springs." Life has become complex and its demands are strenuous. "The saint, the husband, and the father" of the poet's picture is now the prosaic man of business, rushing from his home in the early morning for "the limited" that shall carry him to his city office; lunching down town; home for a hasty dinner at six; then off again for the club, the theater, the postponed business engagement, or possibly the prayer meeting. To the mother has come a round of social and religious duties in addition to her domestic ones. "The elder bairns" do not come "drapping in," as Burns pictures them; the boys are in factories, stores, shops; the girls are in schools and offices. Engagements are urgent; we live by the mill-whistle; life presses hard; minutes are precious; the idyllic days are gone. And with them there has gone the family altar, one of the noblest of our inheritances from a remote past.

Rural families are no better off in hours suitable to devotion than city ones. Mechanical devices making it possible for one man to do the work of ten have saved no time for prayer. Rather they have tempted the farmer to attempt twenty men's work. As to the telephone, it knows no reverence. The "auto" saves no time for prayer. If it makes for its owner five times

the speed of his horse it must run ten times as far on business, and be in commission for many a pleasure trip besides. The strenuous life has found the farm as well as the factory.

THE PASSING DAY OF REST.

As to the old-time Sunday, it is gone. The Jewish Sabbath is an impossibility under American conditions, but the Christian Sunday ought not to be wholly impossible. However, to many a business man and working man there is no Sunday. Front to front with the bread-and-butter problem he is on the railway or the trolley; in a seven-day drug store or hotel; patrolling the factory or cleaning up for an early Monday run. Our complicated church life even militates against the Sunday home life of the most Christian people, and leaves but little time or energy for the ardent church-man's meditation and prayer. The Sunday exploitation of great masses of the people by railroad and street car corporations for purely mercenary purposes under the guise of pleasure and recreation is a menace to our civilization. Parks, concerts, dance halls and theaters swell the Sunday receipts of the street car corporations, and railway excursions from the cities into the country and from the country into the cities swell those of the railway corporations. To the jaded pleasure seeker there come no thoughts of hearth-stone devotions, or reading and prayer within his own closed doors. It is a vital question, not alone to the religious educator, but to every educator, this of the Sunday exploitation of the people in the interests of corporation dividends.

RELIGIOUS TRANSITION.

Beyond all this, and quite as serious as all this, is the fact of our transition. We are in the middle of the stream. We cannot go back to the old shores where our fathers read their Bible and said their prayers. We fear to go forward for we do not know how deep the waters are. Today the man of average education and intelligence finds a gap between his world-view and what he imagines the Bible to teach. The Puritans and the Pilgrims had no such difficulty. Their Bible and their world went well together. We have hit upon different times. To us the laboratory seems to teach one way and the Bible another. The scientific lecturer, on the platform and in his books; the popular magazine; the daily paper, have caught the language of the laboratory, and have popularized

it. *Meanwhile the pulpit, not always, but too frequently, has attempted to browbeat the laboratory back into the sixteenth century.* Large sections of the religious press have joined in this attempted reactionary browbeating. The laboratory has found its own way of striking back; has conquered the schools and colleges; has indoctrinated one whole generation with its new world-views; is fast indoctrinating another; and is predominant everywhere in academic circles. The average intelligent man of affairs, heir of traditional views of the Bible, dominated by modern views of geology, biology, history, astronomy, ethnology, sociology, finds himself perplexed. In his perplexity he feels himself quite unfitted to maintain the Bible in his home as the Scotch Cotter did it.

Face to face with these conditions, very humbly, I make the following suggestions:

THE BIBLE IN FAMILY LIFE.

The case is not so desperate as it seems. A high type of Christian ethics is being taught and practiced in many a home where the Bible is not formally read. Of the two, a Bible in word formally uttered, or a Bible in life practically uttered, God give us the latter. Many a father and mother who do not pray in the presence of their children, pray for them, and if they do not read the Bible with them, they live it with them. Christian faith and ethics in the life is the primary and essential thing. To this the formal reading of the Bible may be highly contributory, but not indispensable. Christianity is a spirit and a life, to which the Bible is a chief medium, but not the only medium.

THE BIBLE IN GENERAL LITERATURE.

Into thousands of homes there is being carried a world of literature, juvenile and otherwise, infused with Biblical teaching and Christian inculcation. In the long run selected lessons from the Bible, accompanied by such illustrative and expository material as our various great Sunday-school publishing houses are putting out, and through the young people of the Bible Schools, putting into the homes, have a wholesome influence, and it is by no means inconsiderable. So far as it goes, it is a fragmentary Bible in the home. In the course of a very few years much of the literature and history of the Bible and the whole body of its ethical and spiritual teaching may be thus carried into the home. The opportunity for the reaching

of homes through the medium of the Sunday school is great, and should be fostered and enlarged by every possible means. Every added child from a new home means some portion of the Bible sent into that home. Every advancement in Sunday-school efficiency, in the selection of lessons, in their proper adaptation to the needs of the pupils, and in their proper exposition, means more of Bible reading and teaching in the home. Graded lessons for graded schools are in demand, and this should suggest to wise fathers and mothers such an adaptation of the various portions of the Bible itself to their children's needs as were not thought of a generation ago.

The home department of the Sunday school may also be made an effective agent in the restoration of Bible study in the home. Through this the pastor and his co-workers may not only bring the Bible to the home but lend guidance and fostering care to a systematic and intelligent study of it.

THE BIBLE AND EDUCATED PEOPLE.

One of our most pressing problems, and perhaps our most difficult one, is to bring the modern Bible and the modern man successfully together. I spoke of this modern man above as in a state of perplexity. Many of our most reverent and thoughtful students in our colleges and universities pass through a period of doubt, some becoming indifferent if not skeptical, others finding their way through to firmer faith. The period is an exceedingly critical one, arising not infrequently from lack of co-ordination between the young man's or woman's newly acquired academic beliefs and his traditionally acquired biblical ones. Never does a soul need wise and sympathetic guidance more than at such a time. There are doubts that spring out of one's very genuineness and open-mindedness. They may be the normal steps of intellectual development. "I have learned," said an aged teacher, "when a young man is in doubt not only to approach him with sympathy, but with a great deal of reverence, because I have found that the great things of life are working themselves out there." If such young people remain in a state of doubt, or become skeptical, it is evident that they will not give the Bible a central place in their future homes.

Nothing but the modern biblical teaching and viewpoint can save such souls. Their biblical studies must be co-ordinated with their philosophical and scientific and historical

ones. To minimize their difficulties is to insult them; to recommend obscuratism is to invite their contempt; to insist on biblical teachings and interpretations which they have outgrown is to drive them into deeper doubt. It is possible to save them, however, by a sympathetic presentation of the Bible itself rather than this or that traditional dogma about it—a natural, human body of books, with their supernatural divine element; the Old Testament the history and literature of a great and unique people, unique in their glorious ethical monotheism and the tremendous struggle it cost them; the New Testament the fitting literary garment that gathers itself around the greatest and most gracious man that ever lived, an incomparable production because he is incomparable, human in his form, divine in the expression of his Deity. Let Mr. Spurgeon's "John Ploughman" have John Ploughman's Bible, and let the aged mother by the chimney corner have the Bible that she sees and receives as she can.

But when the doubt is already there, then we must have the university man's Bible for the university man. That is, there must be such a modern presentation of the Bible as he, the modern man, can receive. There is no other salvation for him. And who shall say that the scholar's view of the Bible, though newer, is not also truer, than John Ploughman's?

THE READING THAT HARMS.

There are some who should not read the Bible as a matter of family worship in their homes. Should a profane man read the Bible in the presence of his children? Should a hopeless drunkard read it? Or mere man of the world, a dollar-getter, a rich fool with nothing to commend him but his bursting barns? Should a man whose wife distrusts his loyalty to her, and whose daughters smother their contempt for him, read the Bible in their presence? There's many a mother who prays in secret for her children because with her own hands she cannot build the family altar, and the hands that should help she knows would profane it. In such cases there is a question back of that of the Bible in the home. It is the question of Christ in the heart and life. There have been times and religions that made no ethical demands on men. One could build his altar, and bring his sacrifice, and say his prayers, and live as he lusted, and do what he liked. But the Bible calls for goodness when it calls for God, and Christ makes strenuous demands on

those who name his name. In his presence one must be either consistent or silent. In many a home there is silence that there may be consistency.

THE BUSINESS MAN.

Closely related to the university man there is the mystified business man. He has never had such training as would fit him to read Isaiah profitably and with appreciation, or Jeremiah, or Ezekiel, or Daniel, or Job, or the legislation of the Pentateuchal books, or the great national anthems popularly called Psalms. The whole of the Old Testament is in a measure a sealed book to him, and much also of the New. Without the recreation of their various historical and literary situations many of the books of the Bible are simply enigmas. Many of the older theories and interpretations rendered the mysteries of the book doubly mysterious. This is especially true of the prophetic and apocalyptic portions of it. Now the time was when many a householder read his Bible through and through from a sense of duty, with perhaps a vague notion that somehow from the reading of it there came to his soul a magical influence. That day is gone. People are saying by their conduct, if not in so many words, "Why should I read what I do not understand?" And indeed why should they? It is our business as teachers and preachers to help them understand.

To meet this condition we need such a literature as we have not. We need not the technical, critical literature of the class-room, or the tedious literature of the commentator. We need the conservative, constructive results of our best and most reverent scholarship, in a literary form as popular and attractive as the average monthly magazine presents, and just enough of it as pertaining to this or that biblical ode or anthem or drama or decalogue or sermon or epistle or apocalypse or gospel or parable or prayer to enable it to speak for itself. Take as an example the Galatian letter. What can the average man, or any other for that matter, do with it without an introduction to it? But let him know of the Jewish-Gentile question, of the attack of the Judaizers on the apostolate of Paul, of their insidious disturbance of his Gentile churches, of his brave stand for liberty in Christ as against enslavement to an outgrown legalism with an impossible cult—let him know this and the little book becomes great and luminous, spiritually insurgent, a veritable, blood-stirring, emancipation proclama-

tion. The historical and doctrinal situations, fairly, popularly presented, are the best commentary. Dr. Richard G. Moulton's "Modern Reader's Bible" may be taken as an example in part of all that I am seeking to say.

A final suggestion: In keeping with the above there should be a general agitation among college men for a recognition of biblical work as cultural work of the A. B. grade. In all our church colleges there should be Bible Major courses co-ordinate with all other major courses. Is Isaiah less worthy of the classroom than Homer? Or Moses than Cæsar? Or Luke than Livy? Or Paul than Plato? It is an anomaly of our Christian civilization that it has built colleges with the money of Christians in the name of Christ for primary emphasis on pagan classics, glorifying the beautiful, abandoned Greek gods, and gory Roman ones; shelving meanwhile the really glorious, and equally classical, messages of a chaste and holy monotheism to the ancient world.

SEX EDUCATION IN THE HOME.

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Religion at its best is a spirit in which men live, a spirit of faith, hope and love, of courage, joy and peace, of reverence for truth and the ideals of moral perfection. It is propagated by contagion, i. e., it is "catching," like some diseases, and is transmitted in no other way. Those who have not this spirit can not by any possibility awaken it in others, while those who do possess it are radiating centers of spiritual influence. Ideally, the home is more than a house with the conveniences of civilized life. It is a matrix of spiritual life. The plastic natures of young children there receive their first bias and are given their direction. What is praised there will seem to them praiseworthy, and if they are ever to revere anything it will be because the spirit of reverence for that thing was a part of the atmosphere of their home. Of all the vain notions of this time, so prolific in shallow theories, none is more foolish than the idea that children who are reared in a home where cynicism, irreverence and mockery have taken the place of idealism, can

be made reverent by public school teaching, or by instruction in Sunday school, or by any other agency. The home is the fundamental school of the moral and religious life. Other institutions may assist and supplement it, but nothing can ever take its place. We must make the most of them all, but the influence that we exert through the parents on the spirit of home life is the influence that has most to do with shaping the moral and religious development of the young.

If we were interested in things in proportion to their real importance we would see at once that the greatest of our sins of omission is our failure to instruct the children in the fundamental facts of sex. They are carefully taught a great many things which affect their health and happiness but slightly, while truths that are of the greatest importance are denied them. The results are deplorable to the last degree. Instead of satisfying the child's natural and legitimate curiosity by a frank reply to its first question, it is lied to or the question is evaded. The impression is thus early produced that there is something essentially shameful about the processes by which life is transmitted. This is confirmed when they get their first information, or rather misinformation, from the most immodest of their playmates. The whole subject comes thus to be associated with ribald speech, and is relegated to the sphere of the impure and obscene.

Those parents who reply to the questions of their children with fables, lose the confidence that is so precious and that could have been easily kept if they had spoken in simple honesty and truth. Innocence of heart is consistent with knowledge, but not with misinformation gathered from chance companions on the playground or the street. We instruct our young people in Hebrew and Greek history, and send them for instruction in matters of sex to the foul-mouthed and low-minded who are as eager to talk as we are to keep silent. It is hard to imagine anything more irrational than this.

Moreover, it is usual to maximise the difficulties of instruction. Most parents defer the subject till it is too late, till the poison of vile associations has already gained entrance into minds fondly supposed to be both ignorant and innocent. A beginning of instruction should be made when curiosity first awakens. It is not necessary to tell everything at first. Some common sense and tact must be used. The parent should give the information that seems sufficient for the time, and then

say, "When you want to know more about these matters, come to me and I will tell you; but never talk about them with other children."

The instruction should thus be gradual and individual, and it should by all means begin before the mind is disturbed by the stirrings of the sex consciousness. Even if some mistakes should be made, it must be remembered that no mistake is so great as that of deliberate refusal to give any instruction.

Our supreme interest is in the maintenance and development of human life, of a rich and abundant life, of a life of the very highest type, a life that is healthy, intelligent, righteous, a life that flowers into reverence, gladness and love. And we can never work effectively in this cause, so long as we neglect to put our children in the way of attaining such knowledge of themselves and their relations to the race as will save them to pure thoughts and clean lives.

The old gods who demanded human sacrifices are no longer believed in, but we continue to sacrifice children on the altar of ignorance. Here is one case, in hundreds. There occurred in the Washington University Hospital Dispensary, the Female Hospital, the Maternity Hospital, and St. Anne's Maternity, out of a total of 1,200 confinements in the year Feb. 15, 1910—Feb. 15, 1911, seventy-eight cases of pregnancy in unmarried girls whose home was in St. Louis and who were of the age of seventeen years or less. They were distributed as follows:

There were 32 girls 17 years old.

There were 22 girls 16 years old.

There were 10 girls 15 years old.

There were 3 girls 14 years old.

There was 1 girl 13 years old.

There was 1 girl 12 years old.

There were 9 girls 17 or less.

Two of these hospitals also record forty-six cases of venereal infection in girls of seventeen or less, who were unmarried and whose homes were in St. Louis. The facts gathered from these few sources indicate that a complete list of such tragedies, *due undoubtedly in large part to ignorance, that is, to failure of parents to give instruction at home*, would be appalling. Many people find it difficult to believe such things, which is perhaps to the credit of their hearts, but the situation can not be improved unless we are willing to know the truth.

The peril from venereal disease is very great. The ancient superstition of physical necessity is still widely current, and is believed in by a large portion of our youth. This error leads to irregular sexual relations, which in turn inevitably lead to disease. There are no reliable statistics as to these diseases in this country, since they have not been made reportable, as they are certain to be in the not remote future. But those who know most about the subject agree in believing that a very large proportion of the young men of our country are, at some time or other, infected with venereal diseases. If, now, it is further considered that most men fail to realize the serious nature of these infections and the fact that they are often latent when they are thought to be cured, we can understand the statement that these diseases are carried unwittingly into the purest homes and transmitted in countless cases to the innocent.

One other consequence of the general neglect of sex education may be given. In Volume I of his "Adolescence," Dr. G. Stanley Hall states that an investigator "found a single New York broker who had three million confidential letters written to advertising medical companies and doctors, mostly by youth, with their heart's blood and under assurances of secrecy, which are sold at fixed syndicate prices." He then proceeds to say that he has bought one thousand of them and estimates that he could purchase seven million if he wished to go into the business. Some of these letters were guaranteed by those who advertised them for sale to "have been sold but four times." Think of it! Three million boys! Isn't it pitiful? This means that three million fathers have failed to fulfil one of the most important of their duties, and that their sons, not being provided with instruction which would have saved them from very natural anxieties and fears, have turned for help to as mercenary and heartless a class of men as exist in American society today.

Facts like these will in time do what exhortation can never accomplish; they will bring our people to a realization of the supreme modern instance of neglect of duty. Until sex education becomes universal, it will continue to be true, as it was in the days of Hosea, that the people, and the sons and daughters of the people, are "destroyed from lack of knowledge."

THE HOME CO-OPERATING WITH THE SUNDAY SCHOOL.

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If the home desired to co-operate with the Sunday school, or if the Sunday school sought this co-operation, there might be some hope of suggesting how it might be speedily rendered effective. I am, however, convinced that neither the home nor the Sunday school has really desired it.

On the other hand the American city home has almost entirely shifted the responsibility for the religious education of children upon the Church. Every intelligent observer will confess that the city home has ceased to be a religious centre, as it has ceased to be an educational, social and industrial centre.

While the home has thus failed to retain the sense of vital responsibility for the religious education of children, it has seen the Sunday school nearby become more and more aggressive and effective. It has been easy to shift to it the entire responsibility with scarcely a thought of any co-operation being necessary or desirable.

On the other hand the Sunday school has not at all profoundly felt that such co-operation is vital to successful religious education. The Sunday school has made undeniable progress in recent years. The change has been so great that we now may be said to have a "New Sunday School." The school of today is basing its work upon true child psychology, and upon correct pedagogy. The curricula that have been made or are being made are founded upon a painstaking study of the needs of child nature. There may be at times a painful difference between the ideals of the Sunday school and their present realization, but all in all the modern Sunday school is meriting the increasing respect of all thoughtful people.

But I do not find that the Sunday school has as yet any profound conviction of the need of co-operation with the home. It runs the risk of becoming too aggressive, too self-assertive. It has seen the serious deterioration of the home. It has marked the absence of any religious instruction there. With commendable zeal, it has tried to be a worthy substitute—to do not only

its own work but that of the home as well. The danger is that the Sunday school will regard the home as hopeless and any co-operation between the two as utopian.

It is true that many addresses and papers on this subject have been given at the conventions of the Religious Education Association. It is true that certain leaders throughout the country are fairly aroused upon the need of such co-operation. But it is not so with the rank and file of Sunday-school workers. Seldom is the subject on the programs of Institutes. Seldom is it discussed by the clergy at their gatherings. The number of Mothers' Club and Parents' Clubs in the churches is pitifully small. Many Sunday schools do not have a Font Roll or a Home Department. Even where they do exist, they oftentimes have no real significance in the life of the parish.

The necessity of sympathetic co-operation between the home and the Sunday school is not yet on the mind and conscience of the Church. Not until it is so can any vital co-operation be hoped for.

The impregnable truth is that no matter how ideal may be its educational aims, no matter how effective its teacher training, no matter how scientific its curricula, the Sunday school can never take the place of a religious home. It is this fact which must be forced home to all Sunday school teachers and workers. They must be made to realize that the success of their work depends upon the prior success of the home. The Sunday school must enforce upon the home the truth that the child has certain inalienable rights which the Church has not in her power to give. The home, and the home alone, can bestow these rights upon the child. I refer to the right of being well-born and the right of an environment favorable to growth and to complete living.

It seems strange in these days of close attention to the breeding of animals and plants to still have to plead for the right of children to be well-born. But when the evidence proves the decreasing birth rate among people most fitted for the care of children, the increasing unwillingness to assume the responsibilities of parenthood, the rising per cent of the number of divorces to that of total marriages, is there not need that some one plead for the child?

In spite of all the agitation upon the subject in most of the States of the Union it is still possible for marriage to be con-

tracted between the epileptic, the imbecile, the feeble minded, between those afflicted with certain contagious venereal diseases, between habitual drunkards and criminals, and between those suffering from pulmonary tuberculosis in its advanced stages.

When Sunday-school workers have a profound conviction that religious education presupposes that the child has been well-born, then will they seek the co-operation of the home; then will they insist that women shall be physically fit to bear children, and to that end, that girls shall have the same chance to develop physically that the boys have; then will they insist upon the obligation, sacredness and joy of parenthood, and the sanctity and enduring nature of marriage.

The child has a second inalienable right, that of an environment that is capable of developing the latent spiritual capacity of the child. The child comes into the world a bundle of possibilities. Heredity determines what his potent powers are. It may be noted that the child will never be more than what he was potentially at birth. But it is the environment of a child that determines whether its powers are to be realized or not, whether they are to be stimulated and actualized, or whether they are to be atrophied and left dormant. Personality without environment is unthinkable. Environment is "the very material out of which character is fashioned." Education is indeed development from within but interaction with the world without is the means by which the powers of the personality are evolved and the self realized. It is the home which furnishes the environment of little children. The response to this environment, the use or misuse of it, the appropriation or rejection of it, determines the character of the personality. But if that environment does not furnish the stimuli to call forth the latent spiritual capacity of the child there can be no complete development. The child unconsciously absorbs the atmosphere which surrounds it. The environment and the personality can not be separated. If, stressing the one side, you may say that the child is his heredity, on the other hand, you may say that he is his environment. The reactions to the world in his home have made him what he is.

What then is the home environment today in American cities? The American city home has shown such evidences of deterioration that it has become a problem of gravest concern

to the thoughtful citizen. For, as Peabody says, "With the integrity and stability of the unit of civilization, is likely to stand or fall, the structure of that civilization." Anything that affects the home affects the whole people.

The substitution of mechanical for vital power in industry revolutionized American home life. We have now come to a day of apartments, family hotels and tenements. More than half of the people of the United States rent their homes. The percentage is much higher undoubtedly in large cities. When the home ceased to be a complete economic unit the environment of the child was revolutionized. With the father and older children (and frequently the mother) away from home at work during the day time, and at clubs, unions, lodges, saloons or dance halls in the evenings, and with the flat or tenement too small for their games, home becomes only a place to eat and sleep, for the children.

The "individualism" which is rampant on every side is nowhere more evident than in family relations. The "do as you please" attitude reigns supreme in countless American homes. Parents today treat their children as equals, consulting their wishes. With the parents disrespectful to authority, the children have followed in their steps with no reverence for age, nor respect for law. They have no one in the home who stands for the higher ideal; no one to look up to. There has been in American city life an almost complete breakdown of family discipline. The only obligation of parenthood that is universally felt is that of feeding and clothing the children. With such home environment, is it not a wonder that city children turn out as well as they do!

If the parent is to be the first educator of the child then must he never forget that it is not so much what he says but how he lives in the presence of the child. If the child is to be kept near to God, then must his parents stay near to God. If the child is to be taught to pray, to be reverent, to trust, to love, to obey, if he is to be led to a living grasp of the truths of Christian religion, it may be accomplished only by those who have already learned and lived those truths.

But now take the older child who is in Sunday school. The parent and the teacher can only aid this child to teach himself by his activities. Not until the lesson has been lived, not until it has been expressed in the child's activities, is it truly learned.

The Sunday-school teachers must therefore rely upon the home to see not only that the lesson is learned but that it is lived. The parents must assume the responsibility of seeing that the lesson becomes a vital possession of the child by being expressed in his weekday activities. If the Sunday school is a "school of instruction," the home is a "school of practice." If the home fails in its province the Sunday school likewise fails. One demands the other.

Moreover the Church and the Sunday school must think in terms of the family. It is not the individual but the family that is the unit of society and of the Church. The family is not a combination or conglomeration of individuals; it is an organism; its members are vitally related to each other. When the Church attempts to save the family, then will it also accomplish the task of saving the individual.

Because the task of securing the sympathetic alliance of the home is of such urgency every method possible must be employed to obtain it. The subject should appear on the program of every Sunday school institute and convention. The clergy should make it not only the subject of earnest sermons but also a topic of conversation in their parochial visitation. The Men's Clubs and Women's Guilds should frequently be addressed on the topic.

When the Sunday school desires the co-operation of the home to the point of demanding it, then and not until then will that co-operation be secured. Get it on the heart of the American churchman that the child needs the home even more than he needs the Sunday school, that the Sunday school at best can do no more than supplement home training, and effective measures to secure the co-operation of the home with the Sunday school will be found and promoted.

THE INFLUENCE OF RELIGIOUS ART.

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For us as religious educationists, it is a matter of no small concern that we should know what religious art really is, not from an analytical or theoretical point of view, but from the standpoint of those who are seeking to control environment with a view to the development of the whole personality. What then is religious art?

It is, first of all, art, with the direct emotional appeal of beautiful line and color. Exactly as a great hymn is first of all a noble poem; exactly as the best church music conforms to the standards for all good music; exactly as a great sermon is fundamentally a splendid oration; so a great religious picture is "thing of beauty," its own excuse for being; "something," as one says, "to be received with thankfulness like the odor of wild grape-vines, or the form of a calla lily, or the color of a sunrise, or the music of the wind in pine trees." To be sure, thankfulness and causes for thankfulness will vary within wide limits and still we shall have art, pictures that represent a mastery of technique, warm with imagination, and sensitive to the demands of taste. In other words, many pictures religious in subject or appeal, or both, will be ruled out as inartistic. We are not called upon to sacrifice our aesthetic conscience in the name of our religion.

But what art is religious? There is a sense in which all art that embodies real mastery is religious. To put conscience and character into one's work, whatever it may be, is, implicitly at least, to affirm a conviction that the Universe is built upon that plan. But a person might do all this, or even affirm explicitly such a conviction, and not be religious in any accepted meaning of the word.

Apart from this, there appears to be, in the sphere of the associational emotional appeal, two main criteria, more or less overlapping, more or less conflicting, by which to decide whether a given picture is religious. It may be religious in subject. If we adopt this view, we shall include in our religious gallery the great works on Old and New Testament characters, great works depicting scenes in the lives of men and women eminent in religion, and such symbolic representations of vital religious truths, as many of Watts' paintings.

The difficulty with this view is two-fold. It includes many pictures great on the technical side, and with a religious subject, but which do not today mediate religious values to any but a very few, whatever they may have done in the past. The greater difficulty is that it excludes many pictures which every day are making men conscious of the unseen and eternal world, giving strength to the arm and courage to the heart. For instance, noble pictures of the mountains give most people a sense of the power and presence of God such as they derive from no other subject. Pictures of common life, like "The Gleaners," carry that "touch of nature which makes the whole world kin," impelling to kindliness and service. It is evidently absurd to say that these are not religious. Consequently we adopt the second criterion, namely, that those pictures are religious which exercise religious influence, which leave us stronger, purer, more unselfish, more reverent. On this view we shall include many of the pictures with religious themes, but also many others whose religious and moral value is empirically known.

But is not such a standard derogatory to the dignity of art? By no means. Art was made for man, and not man for art, and by "man" we must mean the whole personality, including not only his sense of beauty, but also his sense of righteousness, his sense of human brotherhood, his sense of God. An attempt to appeal simply to one side of man's nature is an error psychologically, and no experience can come to a moral being without possessing moral values. Knowing, as we do, that men have had a new vision of the living God as they have looked deep into some Madonna's eyes of brooding tenderness, or gazed upon the gracious Shepherd with the wearied and wounded lamb in his arms, or been transported by the splendid star in Watts' "Hope" through darkness and distress to the place of eternal light and peace, we should be lacking in common sense if we did not seek to use these mighty levers in our supremely important and supremely difficult task. To do this intelligently, we should seek to know as definitely as we may what pictures have mediated religious values, and what religious values they actually do mediate.

In seeking some light upon this problem, I laid a considerable number of personal friends under tribute for their experience. They range in age from twenty-five to thirty-five years, or thereabout. They represent largely graduate university stu-

dents preparing for religious work. If this group seems limited, the limitation is offset by at least two other considerations. The group is cosmopolitan, representing all parts of this country and Canada, some measure of intelligent foreign travel, and several denominations, though none are Catholics. And second, their advanced educational status makes them as capable as any group could be, of distinguishing between the actual impression and a later interpretation of the impression.

It was absolutely necessary to frame some sort of working definition of religion, in order to obtain specific results. It seemed to the writer that the following elements should enter into a definition with our purpose in view: a sense of the reality of God, or of Christ, from the standpoint of presence, power, wisdom, love, holiness, beauty; a real relation to God as suggested by such words as reverence, trust, fellowship, joy, consecration; a character in which the strong factors of truth, honor, justice, and courage should be combined with a vital sense of human brotherhood; and finally, some consciousness of a future life. It would be strange if this, or indeed any, definition of religion were not open to criticism. It is here given not as a philosophically complete statement, but rather as the working basis upon which this study proceeds.

What pictures give a sense of the reality of God? His presence is suggested to a few by pictures with religious subjects, such as "The Angelus," Hofmann's "Jesus in Gethsemane," and Michael Angelo's "Creation of Adam," on the ceiling of the Sistine Chapel. But the dominant impression comes here from pictures of Nature. Practically all the group found in noble pictures of the mountains, the sunset, the clouds, and the sea, the sense of His presence and power.

The love of God is suggested to one woman by "The Good Shepherd," to whom it brings the thought of security in that love. Another woman finds in the Sistine, and "in fact most of the Madonnas," this thought of God's love. A man is helped to understand the patience of God by Hole's "If Thou Hadst Known." The triumph of the Kingdom of Love is impressively brought to the mind of a man by Watt's "Love Triumphant," and to a woman by "A Little Child Shall Lead Them." To others, both men and women, the mountains bring the thought of protecting care. Does this go back to the time when mountains were a protection from enemies, and does the heart crave in God one who can and will protect from all foes?

The beauty of God has been mentioned to me only twice. One, a man, speaks of this in connection with several of Turner's pictures, and with reference to one whose name has been forgotten, with streaks of red against gray over snow. Another, a woman, says that Richards' sea-pictures inspire her with the thought of God's "master-workmanship in nature." It is a little strange that the element of beauty is not more prominent than it is. Is the reason that in our religious teaching we are only beginning to learn that He is the God of beauty? And does this go further back to the distrust of art manifested by the sterner moralists of all ages, and even by Plato, when he would exclude the poets from his Republic?

Several pictures have contributed largely to making Jesus a real man, notably Hofmann's "Christ Among the Doctors," and "Jesus Blessing Little Children," and Dyce's "Temptation of Jesus."

We should expect a more real thought of God to lead to a more vital relation to Him. So pictures of the sunset speak of "peace, serenity, worship, prayerfulness." The meaning of God for the life is brought out for a woman by a picture of a terrible storm in which a lost sheep is being buried in the whirling drifts of snow alone on the mountains in the night. "It suggests to me," she says, "the terror and despair of one who has strayed away from the Master of Life." "Sir Galahad," more than any other, except the sunsets, induces the feeling of reverence. Other pictures named in this connection are Millais' "The Forerunner," "Hardie's "For Thy Vesture Did They Cast Lots," Sargent's "The Prophets," and Fra Angelico's "Angels."

An important line of investigation concerned pictures which had contributed to strength of character. It was striking how few were able to recall any picture which had helped materially toward truth, honor, justice, courage. Yet there are some positive results. War pictures are mentioned in this connection. A man recalls how a picture of Grace Darling was stimulating to him as a boy; another speaks similarly of a picture of Lincoln; and for a woman, a portrait of Phillips Brooks is a constant impulse to all true living. By way of inspiring fidelity to Christ, such pictures are mentioned as Watts' "For He Had Great Possessions"; Reni's "Ecce Homo"; Rubens' "Descent from the Cross." A man relates how Rubens' "Crucifixion" had impressed upon him at the age of sixteen the intense suffering of Christ for sin, and this ever since has "made wrong

doing seem terribly hateful." Another person finds strength in Botticelli's "Fortitude," and a help to persistence and patience in Watts' "Hope." "The Sistine Madonna" is frequently mentioned by women. Indeed one might say that there seems hardly a phase of religious life, particularly of women, that is not touched helpfully by this picture. Sir Galahad, whose "strength is as the strength of ten because his heart is pure" has been a continual uplift to many. But the great picture here, for both men and women, is Hofmann's "Christ Among the Doctors." One woman sums up the feeling of a great many thus: "It is a picture that seems to me to impel morality, purity and holiness. I could not have a wicked thought or commit a sin in the presence of that picture."

With all this may be compared these words by Prof. Palmer of Harvard: "Everyone of us finds moral ennoblement in the presence of beauty. Who of us can come from a symphony by Beethoven, from a portrait by Watts, from Shelley's "Skylark" or Keats' "Nightingale," and think mean thoughts, be envious of our neighbors, or give ourselves up to gross imaginings? Badness has become difficult. A power expulsive of evil resides in the beauty we have been contemplating and sweeps us away from that preoccupation with self which is the root of vileness. Many times have I been saved from wrong doing through the thought of its unseemliness."

The explanation of this seems to be that the emotional value of an experience emphasizes the experience on its own level. If the experience be on a high level, our emotion becomes a minister of the higher life. But if the experience be on a lower level, to intensify it by a strong emotional element contributes to our moral undoing.

The sense of human brotherhood has been mediated by pictures with the most diverse themes. Pictures representing war, such as "The Bloody Angle at Gettysburg" and Dettaille's "Passing Regiment," frequently arouse a revulsion against the horrors of war. A man mentions Rosa Bonheur's "Old Darby" and a picture of Grace Darling, being influenced largely by the stories connected with them. Pictures of humble life make an almost universal appeal on the side of brotherly love. So Holman Hunt's "Carpenter Boy" suggests to one the common-placeness of holiness, that it "is wrapped up with little everyday affairs." Another, speaking of Murillo's "Cuisine des Anges," says he is impressed with the thought of "domestic

service as work for angels." He also mentions Breton's "Skylark's Song" as giving the sense of brotherhood from "the evident appreciation of pure beauty in one poor and hardened by physical labor." Others mention "The Angelus," "The Gleaners," "The Helping Hand" in the Corcoran, "Napoleon's Farewell to France," and Watts' "Mammon." Michael Angelo's "Prophets," especially Ezekiel, Jeremiah and Isaiah, on the ceiling of the Sistine Chapel, have been profoundly significant to a man who is thoroughly conversant with the whole field of art. Pictures representing Christ's service for men have given many an impulse to follow in his train. "The Serving Christ" in the Metropolitan, Hofmann's "Christ and the Rich Young Ruler," and his "Jesus in Gethsemane" arouse the impulse to service. "Sir Galahad," the ideal of knightly chivalry, riding forth to redress human wrong, appeals equally to men and women.

Inquiry with reference to pictures giving the future life a sense of reality and attractiveness, met practically no response in the group considered. Only three persons, all men, had any such experience. One mentions Michael Angelo's "Creation of Adam," and Richter's "Raising of Jairus' Daughter." The second speaks of Watts' "Sic Transit Gloria Mundi" and "Love Triumphant." The third writes as follows: "There are two pictures which I remember gratefully from childhood. One is a picture of an angel flying through the darkness far above the city, and in his arms a child who has just died. The radiance of the angel, the beauty of the night, and the perfect content of the child, all contribute to make it a thing which was, and to this day is, a gracious benediction in my life. The other is a picture of a soldier dying alone on a battlefield, but his face is upturned with joy to a vision of the Christ, clad in shining garments and with the crown of thorns upon his head, holding out his hand in benediction. These pictures have from childhood made the realm of the dead a land of the living to me."

This lack of interest in a future life is probably not characteristic of American Christianity as a whole, but it surely indicates a distinct trend.

Of several surprises that develop in the course of this study, two are especially significant. One is that a very large number of people could recall no picture which induced in them a mood which they regarded as religious. In trying to account for this,

it appears unjustified to attribute it to lack of aesthetic appreciation. Rather we are to say that their attention was not called to that type of picture in early youth.

The second surprise was that not one of the people who had found religious values in pictures associated the impression with the church, and very rarely with the home. It was in the galleries of Europe and America and in the public schools that they had entered into their heritage of beauty, and were unaware that the impression was religious until mature experience made it plain. Evidently here is a whole mine of materials of religious education which have lain unused except in so far as some have illustrated primary Sunday-school lessons. We have sought help for our task in the Bible, in history, in poetry, in music, and in manual work, and have forgotten the souls of the men of vision laid bare in the world's great pictures.

But will children appreciate these works of art? Certainly they will not value everything that their elders esteem, but pictures with a broad-based human appeal will lay hold of them. Pictures of children and of animals, pictures of action and pictures with a story attached, will be eagerly welcomed. Many of the impressions here recorded date from childhood. Nor is the value of a picture, even for a child, dependent entirely upon its story, but little children show an artistic appreciation of better things that is surprising. A Chicago kindergarten teacher wished to give her children an illustrated story of which there were two editions, one with many rather loud pictures, the other with fewer illustrations but these good. She decided to let the children choose. Unanimously they chose the better pictures.

On the basis of this study it seems possible to draw up a tentative list of pictures for a Sunday school room. The first three to be selected will be "The Sistine Madonna," "Christ Among the Doctors," or simply the head of Christ from this picture, and "Sir Galahad." The appeal of these is well-nigh universal, and their influence touches a very large part of the total religious experience. Indeed the reason for their commonness in the stores is that they touch the deep places of life.

The next three pictures should be a noble nature picture, either of mountains, clouds, sunset, or sea; a great picture of common life such as "The Angelus" or "The Gleaners"; and a portrait of some great and good man with whose name may

be linked the fundamental human virtues. All these should be first class copies; one really good reproduction is worth a dozen poor ones.

In expanding this list, we shall do well to add such pictures as Reynolds' "Boy Samuel," Michael Angelo's "Prophets," and others with Old Testament subjects. From the New Testament should come a few of the great pictures of important scenes in the life of Jesus. Further expansion may well take place along lines suggested in the paper.

We may classify our materials of religious education in the field of pictures as follows:

1. Pictures of biblical persons and events with Christ central.
2. Nature pictures, with mountains, clouds, sunset, or sea for theme.
3. Ideal pictures representing symbolically great religious truths.
4. Pictures of common life.
5. Portraits of eminent persons great in essential human virtues.

Such pictures will greatly reinforce all other influences for good and will silently proclaim the beauty of holiness.

HYMNS FOR YOUTH.

THE HYMNAL IN THE LIFE OF YOUTH AND THE MORAL RESPONSIBILITY OF THE CHURCH WITH REGARD THERETO.

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From boyhood days there come back to the writer recollections of a picture entitled "The Strolling Player." It represented a child straying through the open door of a church. As he enters its shadowy aisles, a breath of mystery blows upon his adventuring spirit. He drops his toys and presses shyly into the unimagined world, where light as of sunsets seen in dreams falls from the window, and the throb of the organ makes his heart throb with inexplicable sympathy.

Does not this picture suggest something of the service which the Hymnal may render in the life of youth? We are

ever asking how shall the personality, while developing normally in the temporal environment, begin to adjust itself to infinite relations? How shall the young traveler along life's common wayside learn to think of himself as a pilgrim of eternity? How shall the call from the heights reach him on the playground and at school? Only second to the ministry of the Scriptures in the life of youth is the service which may be rendered by the Hymnal in awakening and developing the spiritual nature.

1. By no other instrumentality can the spirit of devotion be so naturally stimulated. The presence of God breathes in the hymns which are sung, and the use of the words helps to an unconscious appropriation of his nearness and majesty. The rhythm of music, the tones of the song, the fact that others are at the same moment uttering the same words in the same musical phrases, enhances immeasurably the impression upon the plastic spirit. Every race of mankind in the childhood stage of its development nourishes and embodies its profoundest feelings in song; it is natural that every young life should do the same. Such hymns as "Our God, our help in ages past," and "Lord of all being throned afar" appeal like organ tones to the spirit, and set its deepest chords in vibration. The hymns embodying the life and love of Christ—"It came upon the midnight clear," "When the Lord of Life was here," "There is a green hill far away,"—evoke pure springs of affection in the singer. The Hymnal thus becomes in the truest sense a revelation; a revelation of God in the life of the world, and a revelation to the growing soul of its own needs and capabilities; and the spirit of devotion is inevitably awakened as the soul itself is felt to be a sanctuary.

2. With competent leadership, the Hymnal becomes the medium of fellowship with great epochs and great characters, whose influence upon the growing intelligence helps the youth to realize himself a citizen of the centuries, not a mere dweller in today. The Greek hymns, "Shepherd of tender youth," "Christian dost thou see them on the holy ground," "The day of resurrection," "Art thou weary, art thou languid," give insight into the early Christian centuries, the struggle with paganism, and the monastic fervor. The Latin hymns, "O splendor of God's glory bright," "Jerusalem the golden," "Jesus the very thought of Thee," give touch with the saints, who like Ambrose of Milan and Bernard of Clairvaux, longed for the

heavenly world while they were toiling manfully to make this world livable. The reformation period shows the rugged figure of Martin Luther, and we are led by his trumpet tones in singing "A mighty fortress is our God," or we share in the "German Te Deum," "Now thank we all our God," of Martin Rinkart, the soldier-preacher. Paul Gerhardt's "Give to the winds thy fears" nourishes a spirit of faith like that of the poet-pastor courageous under accumulating trials, and Count Zinzendorf's "Jesus still lead on" introduces to the devoted company of the Moravians. In singing "Jesus, lover of my soul" and "Head of the church triumphant" one is carried to the midst of the great Methodist movement of the 16th century. The verses of the Scottish Psalter, such as "The Lord's my shepherd I'll not want" calls up the heroic days of the Covenanters, and the unconquerable faith of the Scottish church.

3. What has already been said has in part suggested the further thought that familiarity with great hymns is the most effective way of instilling into the growing mind the great truths of the Christian faith. This is accomplished the more perfectly because the truths are not conceived dogmatically or didactically, but are the profound utterances of conviction fused with feeling. To sing "Holy, holy, holy," "Our God our help in ages past," and "Dear Lord and Father of mankind," is a training in the doctrine of God in its highest form. The verses of "O little town of Bethlehem," "Hark, the herald angels sing," "My faith looks up to Thee," and "We may not climb the heavenly steep," are instinct with a Christology that wins its way into heart and life. Such hymns as "O love that wilt not let me go," and "Upward where the stars are burning," liberate the spirit for its higher flights of Christian aspiration.

It enhances the value of these hymns that there is in them the element of the universal. They are a liturgy mounting on the wings of song. What John Calvin said of the Psalms may be truly affirmed of our great Christian hymns: "How varied and how splendid the wealth which this treasury contains, it is difficult to describe in words. . . . This Book not unreasonably am I wont to style an anatomy of all parts of the soul; for no one will discover in himself a single feeling whereof the image is not reflected in this mirror. Nay, all griefs, sorrows, fears, doubts, hopes, cares, and anxieties—in short, all those tumultuous agitations wherewith the minds of men are wont to be tossed—the Holy Spirit hath here represented to the life."

Is not this an admirable advantage of the true hymn that it affords a universal medium for the expression of Christian thought and feeling, which must be expressed to be developed, but which we have an invincible reluctance to attempting to express in our own words. That which is in danger of seeming overwrought or insincere or conventional when put in our own language, is lifted by the hymn into the realm of the universal, and yet has the power of the personal testimony and appeal.

4. Many of the noblest hymns are powerful stimulants of sympathy with the aspiration and struggle of humanity, and help to foster the purpose of becoming personal contributors to the good of mankind. Never has the need been greater that youth should look upon life not so much as a scene of enjoyment as an opportunity for service. To be always inculcating this may defeat the object sought; but to sing hymns of sympathy and service helps attune the life itself to the nobler key. In "Where cross the crowded ways of life," "Lord, speak to me that I may speak," and "When wilt thou save the people," the thought ranges the scenes of human need. In "The Son of God goes forth to war," "For my sake and the gospel's go," and "Onward, Christian soldiers," are uttered the challenge of enlistment for service in all lands. "O Master let me walk with Thee" voices the attitude of the true disciple. "Faith of our fathers, living still," "Fling out the banner, let it float," and "For all Thy saints who from their labor rest," thrill the young spirit with the notes of devotion and victory.

It may be added that an incidental result of familiarity with the greatest hymns is the same as the effect of familiarity with literature in its purest forms,—a chastening of the taste, an enriching of the imagination, a purifying of the speech, in a word, the attainment of a degree of genuine culture. That which Ruskin defines as the essential element in poetry:—the suggestion by the imagination of worthy grounds for the noble emotions,—is eminently true of religious poetry; and in the hymn we have such poetry, in which not only is the imagination active, but the convictions are uttering their deepest notes, and the experience of eternal realities touches the bared and beating heart.

THE RESPONSIBILITY OF THE CHURCH.

1. It should see to it that the young become familiar early with the best hymns. These should be learned in the home; and the church can encourage this. They must be learned in

the services of church and Sunday school. In order that they may be learned and loved, a principle of exclusion needs to be rigorously applied. If the church sings inferior hymns, tame and uninspiring, or merely sentimental, or in effect insincere because not expressing that which rings true to present conviction it will not have room for the greater hymns, and cannot foster love for them. How many congregations hardly imagine the wealth of hymnology which lies in their hymnal like treasure hid in a field!

Especially does the Sunday school need direction and defense in this regard. Ephemeral religious poetry is as objectionable as ephemeral literature, and for similar reasons. Even the best of the "Gospel Hymns" should be used but sparingly; they are a specialized form of Christian song, no more adapted to the regular use of the Sunday school than "revival sermons" would be to the continuous instruction of the worshipping congregation. And what shall we say of the pseudo Gospel Hymns which have an astonishing vogue, the froth on the current of the religious life, debilitating to the intellectual and spiritual powers and hostile to the development of genuine Christian experience. The church should lose no time in addressing itself to the task of driving all of this out of the temple.

2. The church may well be not less solicitous as to the music to which its hymns are sung than as to the hymns themselves. For the music is the vesture of the thought, the wings of the feeling embodied in the hymn; if the music is inadequate or unworthy, the thought is not fitly expressed, and the feeling is impotent to rise. There is call here on the part of the church for good judgment, correct taste, and the patience to carry on a continuous educative process. Hymns of low grade are usually sung to music inferior, attractive perhaps to the thoughtless or musically uneducated, but without value or permanent charm. Such music should be resolutely banished.

Even the standard hymns are too often sung to tunes which represent an outgrown stage of musical development, and are therefore an unworthy vehicle for the expression of religious experience today. One may well sympathize with the reluctance of churches to disturb old associations and hallowed memories, but there may be too much conservatism in this respect. The on-coming generation should have the benefit of the best here as in other departments of their education. Musical novelties should not be encouraged; but an enlightened judgment

will often displace the old and inferior by the older and superior music, and will not hesitate to adopt the new where it has strong qualities and permanent value. It is a great mistake to reject music for the young because it is difficult. Even children will have no difficulty in learning tunes of a high order if these possess real vitality and worth; and, once learned, they become a permanent enrichment and inspiration. The past forty years have witnessed the rise of a school of English church music of the highest value. Many of the tunes, which it has produced, are attractive and in a high degree educative. Children should become familiar with these, and with the very best of American productions. Many of the great German chorales should also be learned and a taste for them developed. There is hardly any church in which something of this uplifting work may not be done, if it avail itself of the best young people's Hymnals procurable. Far better that there be no children's singing books used at all, and the children be taught out of the best Hymnals designed primarily for adult use, than that the vapid and sensational music written for young people should be tolerated. But fortunately there are collections for Sunday schools in which the highest standards of music and of poetry dominate, the use of which will be richly rewarding in any school.

3. Finally, and perhaps most important of all, the church needs to develop leaders of the young people's singing, who realize the responsibility of the church as to the use of the Hymnal for the young, and regard it as their highest privilege and opportunity to be themselves the guides and inspirers of the young people in Christian song. The Church of England has been most fortunate in a system which has started lads as choir-boys, and graduated them as doctors of music and leaders of cathedral choirs. Something analogous to this is needed in our own country, and in non-liturgical churches. With a fair degree of musical training, one who has a love of music, a reverent spirit, veneration for great hymns as embodying the historic life of the church, and appreciation of sacred music as an instrument of Christian culture, may render invaluable service to the young people of any church. We need a multitude of men and women who, under different conditions, have the beautiful spirit of devotion to sacred music of Mr. Harding, the beloved Precentor in Trollope's *Barchester* stories.

In a mission college in North China, a few years ago, I heard a group of Chinese young men practicing Handel's Hallelujah Chorus for their approaching commencement. It was an unforgettable experience. Into these young lives, many of them not a generation removed from absolute ignorance of Christian ideas and training, was beginning to come that culture of thought and feeling which is the rich attendant blessing of Christianity. These young men, under the leadership of an American missionary of some musical gifts, were being ushered into a high and wonderful world of "truths that wake to perish never," of prophecy of the universal Kingdom of Christ, of music dignified, thrilling, uplifting, of harmonies linking the souls of the singers in subtle accord. It was inspiring to think what all this must inevitably mean in their Christian development. But if the church can do so much for young people of far Cathay, can she be indifferent to the question as to whether her own youths at home are enjoying in full measure or failing to attain like advantages from the wise and constant use of the noblest Christian hymnody?

THE RURAL Y. M. C. A.

RURAL PROBLEMS AND THE RELATION OF THE YOUNG MEN'S
CHRISTIAN ASSOCIATION TO THEIR SOLUTION.

A STUDY OF THE REPORT OF THE ILLINOIS ASSOCIATION
COMMISSION ON THIS SUBJECT.

RALPH W. COOKE,
Secretary Division Street Y. M. C. A., Chicago.

The Commission to which the subject of this study refers was appointed by the State Executive Committee of Illinois Young Men's Christian Associations. It was made up of two men well known in educational work, two of the most successful pastors of rural churches in Illinois, and two secretaries of the Young Men's Christian Association. Every member was born and reared upon a farm. The Commission was favored in almost the entire report with the valuable assistance of Dean E. Davenport of the College of Agriculture, the University of Illinois, and Dr. A. E. Roberts, Secretary, County Department

of the International Committee of Young Men's Christian Associations. Special service was rendered by many others.

Most studies of rural conditions point to the growing percentage of urban population, and while it is noted that this percentage has grown from 8.52% in 1840 to 37.9% in 1910, the rural population has increased in the same period from 16,615,459 to 64,990,453. During this period vast changes have taken place in the general conditions in country life. In many places farm owners have moved to town or city and their places been taken by tenants. People of foreign birth have replaced those of New England stock. The poor condition of country roads has been a deterrent factor in country development. It is noted, however, that the coming of the automobile and the work of Highway Commissioners is tending to bring about changes in these respects.

Wonderful progress has been made in agriculture, especially in very recent years, and the impoverished land is being reclaimed through scientific study and care. In some cases the sons of parents, who, a few years back, left the farm, are returning to build good homes and improve living conditions. It was especially interesting to note that of the 756 students in the College of Agriculture, 338 come from cities of 5,000 and over, and nearly all of these were planning to spend their lives upon the farm.

In order to secure the most valuable data concerning the physical condition of rural young men, the Commission prepared a very exhaustive questionnaire which was sent to many of the best authorities in the United States, nearly all of whom returned very carefully prepared replies. Lack of time forbids my giving their names, the institutions which they represent, or the important positions in life which they occupy. These authorities agreed that the present activities of farm life need to be supplemented by other exercise in order to give proper physical development, that rural young men suffer loss in physical development because of lack of organized play, of playgrounds adapted to rural needs, sanitary swimming places, and proper organizations to bring about these things. It was interesting to note the belief of these experts that the quality of rural physicians is improving.

In order to secure accurate facts concerning the social and religious condition of young men, the Commission secured very

accurate data from a study of 44 communities, which included 225 churches representing various sects and denominations.

The outstanding features revealed were—Lack of leadership; lack of proper social opportunities.

In 58% of the communities, there is nothing in the way of amusement or recreational life regularly supplied to young people, and to gratify their social desires they go away, many of them, regularly to the cities. Marked interest in our cities in recreational clubs and many features of social life, is sadly lacking in rural life. In former years the country church was the social center and supplied most of the demands of the people, but it has failed to keep pace with the increasing demand. The acquaintance of country people with each other, and the freedom which they enjoy, proves a great menace when the country boy goes to the city and is preyed upon by the vicious elements, a result being that more young men from the country, we are told, are in our penitentiaries than from among the classes reared in the city.

"There is a class of young men in almost every town and country village who have nothing to do, and so loaf about pool rooms, livery barns, and stores, picking up a little money now and then, as store-keeper or farmer may need them. They are not regularly employed, as a small town has little which young men can do, and without ambition to carry them from home, they whittle, and swap stories, often vicious and degrading, that older men in vice and crime have told them, and thus they idle away the best years of life."

Lack of education in sex matters brings about an alarming condition.

Of the 225 churches previously mentioned, only 77 have grown in the past ten years, 45 are at a standstill, 56 have lost in membership and 47 have died, and only those are included among the dead where the buildings still stand. Even among the Roman Catholics approximately the same condition prevails. Of 17 parishes, only 6 have grown, 6 are at a standstill, and 5 are losing in membership. Church attendance is confined almost wholly to the families who belong, and 48% of the people are unchurched. Another interesting fact is that it was found that church members attend church better than lodge members attend lodge, notwithstanding reports to the contrary. Quoting again from the Commission's report, "The country church must be something more than a sect, replenish-

ing its ranks by propagandism and proselyting. 'Churchianity' in place of Christianity is the only form of religious expression that can be found in many country places, and this will not do, in this age. We know of places where the church, so-called, being a kind of family affair, and with selfish spirit, has made newcomers and tenant classes feel unwelcome, thus sometimes causing another church to be erected for worship. This often explains the 'too many' churches found in some towns." "The challenge to the church then, is along the lines of reform in the present social and religious differences so that co-operation and federation may express the social ideal which is transforming the world." "The young man in the country has surroundings that are conducive to purity and nobleness of character; but we have learned that environment alone will not change the thoughts."

On the intellectual side it was found that country young men are influenced most in their development by home environment and associates. The boys are apt to have the same ideas as their parents, who have often been the products of the inefficient country school. There is a lack of literature and other things which will tend to have a broadening and uplifting influence. The old type of district school still remains, with its poor equipment. "It is a very significant fact that out of the 11,263 rural teachers in Illinois, only 2,800 are men. The State Superintendent reports 3,000 inexperienced rural teachers and 3,000 who have had less than high school training. The average wage paid for men teachers is \$47.47 per month and for women teachers \$39.62. With an average of 7½ months' school per year in the country, this means an average salary of \$357 a year for men teachers, or \$113 less per year than section hands on the railroad get, who are paid at the rate of from \$1.25 to \$1.75 per day. It means \$297 a year for women teachers or only \$84 more than the average salary for domestic servants at \$4.00 per week, with board and home comforts besides. With the average cost of food alone per family in the United States \$374 (in 1907, probably \$400 now) how are the country school teachers to live, much less equip themselves for their work?" Throughout the nation today, we are spending \$41.85 on the city child every time we spend \$24.19 on the rural child. The country boys of Illinois leave school on an average, at less than fifteen years of age and only 2% ever go to college. Bare mention can be made of the unsupplied needs, such as

adequate school equipment, trained teachers, course of study more adapted to country needs, consolidation of rural schools, clubs, and literary societies, and stimulus for increased initiative.

A sketch of the actual results of the county work of the Young Men's Christian Association now conducted in 600 local communities in 23 different states and provinces, indicates that wherever this work had been thoroughly prosecuted, it has succeeded in provided a great many of the social, religious and intellectual needs of young men, led to the co-operation of the community's better forces, developed initiative, and trained leadership.

The latter part of the Commission's report contains an outline which I wish to quote in full. It reads as follows:

"The situation therefore calls for—

First—Such study as will enable the community to understand itself (its needs, opportunities and duties).

(a) Study the fundamental relationship of the family to the development of better community life.

(b) Through speakers coming from the outside who understand country life.

(c) Through the reading of the best modern literature on rural life, such as "Rural Christendom," by Charles Roads, "Rural Manhood," the official organ of the County Work Department of Young Men's Christian Associations, Reports of Conferences on Rural Life, etc.

(d) Through the conduct of social surveys of rural communities, a good outline for which is that of George Frederick Wells. This is a suggested scheme to determine just what the conditions in the rural communities are.

(e) Outline a community policy.

Second—Co-operation.

While the above study and plan may reveal a desirability in some instances for consolidation of community effort, the chief need would seem to be co-operation.

(a) With churches, and churches co-operating with each other in work to meet all the religious, social and educational needs of men and boys, which the church should supply.

(b) In the recreative life of men and boys. Track athletics, baseball, trips to more or less distant points, securing of a proper place to swim for each community, picnics, boys'

camps, etc. Up to the present time the leadership for such activities has been largely spasmodic and conducted for the enjoyment of the thing itself without regard to the development in which it should result.

(c) With the local school authorities and in some instances, with state school authorities, to furnish the supplemental education which the men and boys of the community need. This may be along agricultural lines, conduct of debating and literary societies, entertainment courses and lectures, reading courses, etc.

(d) With the health authorities to secure better hygienic conditions, sanitation, conduct of first aid classes.

(e) Among the business interests to secure healthy rivalry and eliminate petty jealousies and bitterness.

Third—Inspiration.

Discover leadership and inspire that leadership for service.

(a) Through organized personal effort upon the part of the community's strongest Christian men.

(b) Through summer gatherings, held perhaps at camp for several days, where not only a good time could be had, but the best opportunity given to train and inspire.

(c) Through home gatherings where an evening may be given to consideration of community's needs under the leadership of a man who is able to plan and inspire.

(d) County gatherings closing with inspiring addresses at the banquet table.

(e) Through the guidance and inspiration of the County Secretary of the Young Men's Christian Association who should be related to the foregoing program.

THE COUNTY Y. M. C. A.

RELIGIOUS LEADERSHIP THROUGH THE COUNTY YOUNG MEN'S CHRISTIAN ASSOCIATION.

CLIFFORD C. HATFIELD,

County Work Secretary, Ohio Y. M. C. A., Columbus, Ohio.

The Young Men's Christian Association was organized by an English farmer boy among country lads, like himself, away from home in a great drapery establishment in the metropolis of the world. As later expressed, the purpose was that of "uniting those young men, who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life and to associate their efforts for the extension of His Kingdom among young men."

The leadership, both lay and employed, of the movement, has been secured from among the active membership of the Christian church. Thus it will be seen that the training and preparation of the Association has been avowedly religious and very closely related to the church. The county or rural work of the Young Men's Christian Associations lays great emphasis upon loyalty to the country and village church and particularly to the original dominating spiritual motive of the movement. It is, therefore, natural that the sacredness of the secular is receiving increasing prominence from the leaders of the Rural Young Men's Christian Association. The seven-day-in-the-week religious life and experience is greatly needed in these days to counteract the fallacious doctrine that religion is a cloak which can be wrapped about one on Sunday and then thrown off on Monday when the everyday affairs are again resumed. The frequency of this attitude on the part of rural religious leaders has caused untold injury to the influence of many country churches. The country man is being constantly reminded by the presence of the rural Association that Jesus Christ must be associated with Wednesday morning, the overalls and the plow, as well as with Sunday morning, good clothes and the church. The farmer is indeed God's hired man, but it is the new interpretation of rural life that he should raise corn, alfalfa, wheat, hogs or cattle to the glory of God.

This will sound like a new language to some countrymen who have religiously avoided mixing religion with their busi-

ness, and we might also say, business with their religion. There are, however, those who do. A young man in one of our southern states is raising hogs because he believes it is God's will in his life. He is promoting pig raising contests among the farmer boys in his community. They are encouraged to secure better breeding stock, to provide better care for the pigs and to use modern cost methods in determining the pounds of gain per unity of feed. Thus one of God's countrymen is serving the Kingdom in the way that he knows best, unselfishly increasing character and wealth.

This incident suggests the universal basis of approach to leadership through the Rural Association, namely—that *the appeal be made to the heroic for service rather than to the selfish for privilege*. This is the most difficult and yet has proven to be the most permanent plan. The invitation to unite in a community service program for what you *can give*, rather than for what *you get*, results many times in sifting out the quitters until Gideon's band is secured. When a volunteer or employed worker thus decides to assume a community or county task in the light of God's plan for his life, he can enter upon it with a determination born of the conviction "that woe is me if I do not this thing." The employed leader is invited to consider this work only as a permanent life investment for the man who loves the rural folk and desires to serve them.

The report of the Country Life Commission indicates that the lack of leadership is one of the greatest fundamental weaknesses of American rural life. Since its beginning the Rural Association has insisted that its largest service to the country life movement should be the *discovery, enlistment, training of and co-operation with the local volunteer leader*. The prime responsibility, therefore, of the twenty Christian laymen on the County Committee and their executive officer, the county secretary, is to find and develop leadership—*religious leadership*, if you please—wherever and for whatever it may be needed. Religious leadership then becomes the development and application of personality in expert service, whether leading a Bible group, a prayer meeting, a day school or in providing better plays and games, more healthful sanitation, improved methods of agriculture and in acquainting countrymen with God's out of doors.

Such a program naturally resolves itself into *finding a task for each man and a man for each community task*. It is also

finding a job for each and every boy and incidentally a boy for each community job. This is the stupendous responsibility of fitting tasks to boys and men. The old saying "Happy is the man who has found his work," applies with equal force to community as well as life work. Many a man's service has been lost because somebody tried to get him to lay the foundation of the house and he made a mess of it because he was an expert painter and would have taken supreme delight in that which he knew so well how to do. It behooves us then to find the specialists of each community and utilize their expert knowledge to awaken the interest of the boys along various lines. Over in one of Ohio's little towns lived a man who knew stars and loved them. He met with a group of boys one night and opened the heavens to them in an hour's talk. The second hour was spent in studying the starry heavens. Then thinking the boys had enough star gazing for one night the leader started home, but with eager questions the boys followed him to his own doorstep, hungry for more about the great open sky which somehow made them feel God nigh. The great bird mimic, Fred Avis, visited the schools of Windsor County, Vermont, telling the boys and girls about the birds, their calls and habits, until they were all bird enthusiasts and many permanent bird friends will doubtless result. Another man had failed miserably in trying to lead a Bible class, he could not talk in public meetings; it seemed as though he would have to be a silent follower of the Master, but the county secretary had a group of lads who wanted mechanical drawing and that was his specialty, a language he understood, and so he found himself and a deeper spiritual life in service to those boys. And so hundreds of men and boys are growing more like the Master when they find their tasks in genuine unselfish community service, whether in helping the boys to raise better apples, corn, onions, potatoes, chickens or pigs, providing clean sport, better drinking water, more beautiful yards, or in directly serving their fellows spiritually or physically. *In this way the resident forces of each neighborhood are made responsible for its redemption—spiritual, moral and material.*

The County Work of the Young Men's Christian Association is more a movement than it is an institution. It is a co-operative agency which has for its purpose the increase of efficiency in existing institutions in order to aid them to properly function. The general Association movement has been

instrumental, among other things, in developing physical training and play grounds for the cities, the Student Volunteer movement to provide workers in the world's evangelization and the Laymen's Missionary movement to help finance it. It has also provided the Men and Religion campaign to awaken and bring together the men of the church. In like manner the Rural Association is rendering pioneer service in promoting country games, play festivals and athletic events which will later be under the direction of the schools. This will help interpret the new gospel of play so badly needed in country communities and at the same time place the emphasis on the moral and spiritual value of play. As a volunteer organization it can also demonstrate the desirability and advisability of medical examination and instruction in sex hygiene in rural schools, after which the expenses can be provided by taxes.

The agricultural college extension departments also testify to the increased efficiency of their work in organized counties, resulting from the co-operation of these men with the religious motive. In one state particularly it was noted that a much larger percentage of young men attended the County Agricultural Schools, with the assistance of the Rural Association. It has further been found that the persistent aid given in agricultural contests results in a material increase in the number of boys carrying them through.

Granges, Farmers' Clubs, Teachers' Associations, Medical Fraternities and Ministerial Associations find the platform of the Rural Association a splendid clearing house and co-ordinating agency. Through it they can more readily get together and thus maintain the *community* and *county solidarity* so essential in successful rural welfare work.

"As an ally of the country church with a special field and a special function" the Rural Association can make its largest contribution to religious leadership. Some County Ministerial Associations have been greatly aided and made more effective through the assistance of the county secretary representing interdenominational interests.

Boys' mid-week Bible Study classes under the direction of trained lay leaders provide a powerful supplement to the Sunday schools in their work among adolescents. The auxiliary Association activities provide another link in the chain which helps to keep the boys interested in the best things during their most trying teens. It further helps indirectly by train-

ing more boys' workers. Many older boys take classes of younger lads and do good work with them. One pastor said recently that two of the best teachers of boys' classes in his Sunday school were older fellows who had received three years' training in a Rural Association Bible class. In another instance, the leader of an Association group was elected superintendent of a country Sunday school, which has since secured the largest attendance and taken the banner missionary offering in its history.

Dr. Warren H. Wilson of the Presbyterian Board, one of the leading country church experts of the nation, says "that the County Young Men's Christian Association should be the federation of churches." While this may be putting it rather strongly, there is nevertheless a potent influence brought to bear upon church federation by boys and young men of all denominations and of none, working together in Christian fellowship for the Kingdom. When they grow into manhood and have responsible places in the churches they will naturally inquire why they cannot apply modern trust and combination methods in uniting churches for the purpose of increasing efficiency and decreasing cost of maintenance.

Religious leadership through the County Men's Christian Association will of necessity be predominately lay leadership because of the policy to secure *a minimum of employed supervision and a maximum of volunteer service*. A pastor inquired in alarm not a great while ago of a county secretary if he realized that the lay leadership plan of the Association would soon place the responsibilities of the church in the hands of laymen? Let us hope that this good friend's fear may soon be realized.

The Rural Association will have succeeded only when the country church has again come into her own as the community leader, from whence shall come our pastoral recruits as of yore, and when she shall "develop men in the open country who will be in the future as in the past, the stay and strength of the nation in time of war and its guiding and controlling spirit in time of peace."

THE COUNTRY CHURCH.

CO-OPERATION FOR RELIGIOUS LEADERSHIP BETWEEN THE VILLAGE AND THE COUNTRY CHURCH.

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It is slowly but certainly coming to pass under the eyes of us all that country life and city life are not two wholly different kinds of social existence. Agriculture, that fundamental art of all the arts, which for so long was not dignified with a place among the arts at all, is fast falling under the sway of that wonder-worker, the man of science. The agriculturist instead of being the peasant, serf, "farmer," who, ignorant and unskilled, cannot live in the city with cultured men but must dig the earth, now takes his place alongside the engineer, the manufacturer and the professional man. For his work and his career rise or fall by the application of scientific methods to the use of soils, the breeding of plants and animals, the building of highways and the use of mechanical devices to save and intensify labor.

The habit of mind which characterizes the modern urbanite is not foreign to the modern farmer. Both know the value of the expert, both worship at the shrine of the microscope and the test-tube, and both reverence law more than they do miracle. Both are in touch with the world through the telephone, the daily press and the lyceum platform. The bicycle, the on-coming motor-car and the good roads movement are bridging the gulf which distance from the centers of population always created.

Before answering the question whether or no effective co-operation is possible between the country and the city church, a glance to discover what measure of co-operation already exists between city and country in economic, industrial and social lines may not be out of place. From the beginning the city has been the market place, although the manner of exchange of produce for wares, could hardly be called co-operation in the modern sense. In affairs of government there is real working together for common ends. The grange and other social organizations are sometimes instrumental in bringing about co-operative activities. However, let it be noted that the mod-

ern movement for rural welfare has little to say about co-operation between city and country. Its aim is rather to socialize the farmer along his own lines—to teach him co-operative dairying, fruit growing, storing, buying, selling, transporting, banking and schooling.

There are, however, notable cases of the city taking direct interest in, and seeking to develop the rural districts; a good example is the work of the Chamber of Commerce, of Binghamton, New York. Binghamton is a city of 45,000. The secretary of the Chamber of Commerce began with a study of methods and systems of management employed by successful farmers in the community. A good demonstration farm was secured and experiments were started under the secretary's direction on many farms. The problem of pastures was grappled with, and by the aid of the government, the various methods of treating pastures was thoroughly tested out. A cow testing association was organized; demonstrations in the care of orchards were systematically carried on. Corn clubs among the boys and girls were started. The rural schools were advised in their work and the teachers were assisted, wherever possible, in organizing the farmers in small clubs for the discussion of agricultural problems. The effort was made to co-operate with school authorities in having agriculture taught in the schools. Farmers were persuaded to join the Chamber of Commerce and thus assist in solving problems in the rural community.

Recently the writer sent out to some thirty more or less successful country or village pastors in Michigan a questionnaire, asking them a number of things regarding their work. The distinct trend of the replies was that the country church was a real problem and that the city and country church should co-operate; that now the city was getting the best blood from the country and giving nothing in return, and yet as to how this co-operation could be brought about none seemed able to say. It was their general conviction that one man should not attempt to be the pastor of a country and city church, the demands are too great. They did not find that laymen are as a rule acceptable as country supplies and yet the question of financing the country church appeared as a most difficult one. Most of the men who replied agreed that a change of method in country work was needed and that the church must become a social-center and must minister to the whole man in the rural community.

The facts concerning the present day condition of the country church have been pretty well studied and widely exploited. At best they are anything but hopeful. There are a few cases of conspicuous success which have been widely advertised, but they are not remarkable except for their rarity. I recently asked a superintendent of State Missions in Illinois to give me a list of twenty pastors who were doing good modern work. He sent me five names and remarked that none of these were doing anything striking.

The purpose of this paper is to show that in view of the conditions in our modern life the solution of the rural church problem in many communities lies in the closest co-operation for leadership between the village and the country church. There are many possible forms which this may take. I will name five typical forms.

1. The village church and pastor can take a friendly interest in the welfare of the surrounding churches of its own or other denominations, and hold itself in readiness to co-operate and assist in the work when opportunity offers. When the pastorate is vacant a supply can be sent, either some live layman, or some retired minister, or a group of young people. The country church can be invited in to attend socials and lectures, and vice-versa, the town people can go out for special rallies or social occasions to the country church and thus the two fields come into personal touch. Country and town will learn of each other's methods of work and will catch each other's ideals and points of view. More than this, as the young people of the country migrate to the city, they are not shy of the city church but find their religious home at once. This in itself would save to the church multitudes of youth now lost forever to organized Christianity. The pastors can exchange pulpits to the mutual advantage of themselves and their congregations. The use of each other's libraries, friendly discussions of their problems, would broaden both of them. Many a country pastor who is over-worked looking after several churches, may through the friendly interest of the city pastor, by advice, counsel and co-operation receive fresh impetus and encouragement for his work. It would be possible in many places for a group of these neighboring pastors to be invited in to spend the day for the purpose of discussing their problems, the newest books and for fellowship.

2. One pastor can carry on the work of two or more churches, one in the village and one or more in the country. In this case the amalgamation religiously speaking of city and country is much easier than in the first. Splendid examples of this are found everywhere. One pastor I have in mind has in less than two years practically revolutionized a prosperous farming community nine miles away from the county seat where his other charge is located. As an illustration of co-operation he took thirty men from his city Bible class out to the country community to aid in the formation of a men's Bible class which at the present time enrolls over seventy,—practically all of the men of the community. The people of these two neighborhoods are fast becoming evangelized and amalgamated. The difficulty of arranging the hours of public worship to suit both churches has often been an obstacle to the successful working out of this plan. But here comes in the need of recognizing the function of the church in the community. If the modern idea of the church, namely to minister to the whole man, social, intellectual, agricultural and economic as well as "religious" is kept in mind, it will be seen that the Sunday services are but a small part of the work. Even if the time of service cannot be set to please both communities at first, as soon as the church has shown its usefulness the people will adapt themselves to circumstances. This is not as serious a problem as it has seemed. Oftentimes one good preaching service a day is better than two; the time of the other one being occupied by some gathering of young people, social and religious.

One very interesting example of what a town pastor can do is seen in a neighboring county. The pastor goes each Sunday afternoon to preach in a country Grange hall. After several years of this work a church has been organized and now uses the hall for its meeting place. The usual order is here reversed, instead of the church taking on social features it has come to leaven a social group already formed. Another Michigan pastor writes that he has a regular preaching appointment in a Gleaners' hall. The American Unitarian Association reports a minister in Maine who has a circuit of some fifteen preaching stations in school houses, halls and private houses. Another is reported who extends his personal pastoral care into eight separate villages. He calls annually on 337 families, carries literature and tracts as well as his own personal word.

There is scarcely a community that has not a more or less adequate building where preaching of the right kind would be acceptable, but where a pastor could not be supported at present. An occasional visit of a minister with vision, breadth and sympathy would leave an inspirational message that would gradually change the community. As soon as the farmer can grasp the idea that religion means a life of service to his fellowmen and that the church is an organization for the uplift of the community throughout the week he will not consent to the dying out of his church for lack of a regular preacher.

3. A third method and one which the writer at the present time is trying out is for the city church to have an assistant pastor, one of whose duties shall be to act as pastor on one or more neighboring country fields. Nearly two years ago two village churches, one nine and the other eight miles distant, at the suggestion of a district missionary asked the city church to assume pastoral care of them. The responsibility was accepted and our assistant who up to this time had been giving his entire time to the city work, was released to spend one day a week on each of these two fields. After several months' visitation and a few services it was deemed wise to cease active work upon one of these fields on the ground that it was sufficiently covered by two other churches. Regular services were carried on in the other village and more or less regular pastoral work was done. The latter field seemed to take on new courage and hope at once and there has been a steady growth in interest and in the attendance upon the services. The people who for many years had not wished a Sunday school, of their own accord organized one and are carrying it on. The young people of the community have been brought together into a thriving chorus. Modern methods of conducting the finances are being adopted and solid foundations are being laid for future work. About one-seventh of the assistant pastor's time is given to this field. At present the church yields only about this proportion of the assistant pastor's salary besides keeping up its incidental expenses. The people are slowly grasping a new ideal of the church's place in their community, a tie is being formed between the country and the city; and the city church, too, has a sense of satisfaction in this work. It is in no way pauperizing the country church as they are paying for what they get. The work is slow but as one of my correspondents put it "country people need a time exposure." What is being done here can

be done in many cities and both communities and pastors will be broadened and enlarged by the service. Often an assistant can care for two or three such churches. It is folly to expect to secure pastors who are worth while who will live upon these fields until an amalgamation of religious forces can be effected, which in most country places is far distant. The social life of the fields thus managed can mingle, musical organizations can visit back and forth, union missionary and social gatherings and revival meetings can be held. More than this the business methods of these outlying churches and the teaching methods of the Sunday school can be molded and determined by the leaders of the city church. Thus the church ideals are kept fresh. One pastor writes that he publishes a paper for the benefit of his city and country fields to bring them into closer unity.

All this, of course, presupposes not only tact but a spirit of democracy and unselfishness on the part of the city pastor and church. It is not so necessary as has been generally supposed for a pastor to live upon a country field. Most men are too close to their work and are too much depended upon by the church for leadership in every small church enterprise. Rightly instructed, the farmer does not wait for the pastor to come and spend the day with him for he himself has a task assigned by the pastor to arrange for a neighborhood meeting to listen to an extension lecture on "seed corn." The young man does not wait to be hunted up each week. His job is to organize the young fellows for a community ball game or glee club practice. The mother has her task to get her neighbors together to talk over the last report of the National Mothers' Congress. The pastor attends some of these meetings though the people do not know when he is to appear. He is the general inspirer of those social activities which center about the church's big task of making a better community.

One weakness of the country church as of most city churches is lack of efficient organization. Writers on rural topics tell us that farmers as a rule are loath to acknowledge that they have any leaders. It is the pastor's business to discover and to train men and women who can lead others. He is to be the teacher, inspirer, and leader of leaders. He must be willing to see men try and fail and get them to try again. He is to see to it that not too much is loaded upon his own shoulders; he must be willing to see many things go undone

while he waits for the right leader to appear. This will require patience but in the long run is the most effective way.

4. The use of the laymen of the town or country church for pulpit or Sunday-school work is another method of co-operation. One Michigan pastor writes, "I have used ten different laymen effectively in this work and five of these are now pastors." The writer has had more than half a dozen laymen at one time on the list of available supplies and cared in part for five different appointments. The work has not been very satisfactory, and for the most part is possible only for a limited time unless supplemented by pastoral work. A neighboring pastor suggests that a good live layman from the city could raise three or four times as much money as his people are now giving. It would be interesting to see this actually tried out. The work of laymen as Sunday-school leaders is, in the opinion of the men questioned, far more acceptable than their work in the pulpit. "Unless," one man suggests, "you intend to do progressive work in the Sunday school." The obvious inference from this is, that where modern work is to be done, trained leaders must be had.

5. Another method which I am anxious to see undertaken and which is perhaps already in effect in some places, is for the local association of pastors in a town to undertake co-operatively the pastoral care of the surrounding country. County organizations of ministers are being formed in some places with the express purpose of seeing to it that the entire country population is reached with some gospel work. This will demand the realization of the new ideal of the federation of churches; it will pre-suppose elimination of sectarian rivalries for the possession of a given district. It will be found that some churches need to be encouraged to live and others to die. If a Chamber of Commerce can interest itself in better agriculture for the sake of a better city much more should the ministers of a given city interest themselves in the religion of the people surrounding them. The city merchant covers the road-side with his bill-boards that he may induce the farmer to come to town, the city politician canvasses the entire country-side, why should not the minister be as wise in his generation as these men?

It is easy to plan all this upon paper. The difficulties are many. Prejudice and social distinctions; jealousy between country and town; the individualism of the farmer; bad roads;

specialization of industries which rob him of his Sunday, as for instance the milk business; the tenants and the immigrant whose religious ideas are foreign to the American ideal. These are some of the obstacles in the country. On the side of the city church there is the lack of the missionary spirit; a total indifference to and ignorance of the problem; financial inability or unwillingness to do more than care for its own budget. Probably the greatest of the obstacles to effective co-operation is in the type of theology which prevails in the country. The agricultural class is conservative in theology and is fat feeding ground for faddists and bigoted sectarian leaders. In many a church ridden community the strong virile people will have nothing to do with the church because of its unpractical and mediaeval teachings. A theology that will not lend itself to social service of the constructive sort, that does not prize the physical welfare of man; will avail little in the modern rural community. For this reason, if for no other, the country needs the influence of the city church. The religion that will win the wage-earner in the town gives some hope of winning the tenant class in the country.

The above named obstacles are similar to those which business and industry meets with as city and country come together. They are not insurmountable. Here as elsewhere it is chiefly the problem of the man. Given religious leaders in city or in country who are men of adequate ideals, and the element of time, and the problem is solved. Sometimes the solution will have to wait for the entire social structure to be reorganized. Economic co-operation in production and distribution, scientific management of agriculture; modern methods of education; all these may have to come before the day of efficient co-operation for religious leadership between the country and the village church can come completely.

TRAINING RELIGIOUS LEADERS FOR RURAL WORK.

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The needs of the rural churches are not only spiritual but very often also economic, social and even political, and they are best met by those most in sympathy with rural life and environment and best informed as to actual conditions and problems. Rural experts in the ministry are just as much needed as are experts in home or foreign missions or in social service. The problem of the rural church is vast enough and complicated enough to occupy the consecrated efforts of the best trained minds, and permanent enough to offer fresh opportunities for every generation. The problems of evangelization, religious education and social service in rural churches differ in a marked degree from these problems in larger or smaller cities, and it is clear that experts in the various lines will be most successful not only in making clear and in working out the problems encountered, but also in educating others for leadership in the churches themselves. The modern farmer is emancipating himself from the drudgery to which his father was a slave, and is successful because he is educating himself toward agricultural specialization by making an exhaustive and constructive study of everything that affects his work, and there is no doubt but that the rural pastor and the rural church will see a new vision of success only in so far as they abandon the plodding drudgery of present methods, and undertake serious constructive work that, on the basis of a scientific study of conditions takes into account every aspect of rural life.

Leaders are educated through the opportunities to make use of their latent qualities. Rural churches have been accustomed to regard those men as their leaders who performed the routine duties of church work, but have made almost no effort to give their members real opportunities to express their religious convictions in definite practical religious ways. There has been no real effort to interest church members in evangelism or religious education, and attempts to better conditions have been confined almost wholly to war upon the liquor traffic, while other problems of great social and religious importance

like delinquency, education and recreation, civic corruption, immigration, and many others, have been entirely neglected by rural churches. Leaders in the rural churches will not be raised up unless the members of these churches are led to take an earnest and active interest in the solution of the pressing evangelistic and social problems which surround the rural church, and are educated toward specialization through such activities.

EDUCATION NATION-WIDE.

Naturally there can be no active and effective specialization in rural religious work without sufficient definite and practical information concerning the problems to be met, and the ways and means of their solution, so that education in this direction becomes a vital element in the preparation of laymen for leadership in the rural churches. The men willing and able to assume the responsibility of leadership in rural churches cannot do so with intelligence unless the necessary information is not only placed at their disposal, but also presented in a practical educational way. The denominational periodicals are seeking to do this in many ways, and are both able and ready to co-operate yet more effectively, to the extent that the material for such publicity is made available. Numerous valuable reports have been published by various commissions and organizations which have investigated the economic, social and religious conditions of country life, but the material they contain has not yet been turned to account in a manner that will lead to general practical results. Some important first principles in the conduct of rural religious work have been discovered, but these have not yet been made available for application to differing conditions. What is needed is that the information that has been secured be sifted and correlated with a view to general usefulness, and also, that what is being done in a practical way in one section of the country may become better known in all sections. To some extent the denominational authorities are undertaking this task of popularizing and systematizing the information available and adapting it to the needs of the rural churches under their care, but these efforts must be much more widespread if real progress is to be made.

To have this material to the extent in which it is being made available taken up and adapted to their special uses by the denominational and interdenominational conferences of

pastors and laymen by Sunday school, Young People's and Y. M. C. A. conventions, in a larger and more definitely practical way than is the case at present, will also prove a most powerful aid in educating the people as to conditions and methods of procedure, and making the call for leadership in the rural churches more distinctly heard.

EDUCATION AS THE FIELD.

Important as all this is it will however be of comparatively little value for the preparation of leaders in rural churches if it is not supplemented by direct educational effort. This can only be done by the institution of training classes, engaging in regular and systematic work. Rural churches have usually considered themselves beyond the reach of such efforts, because of the difficulties so frequently interposed by poor roads and unfavorable weather. The correspondence method, however, has been so well developed and widely used for the most diverse purposes, that there is no reason why it should not also be generally adopted by rural churches for courses in Bible study, missions, Sunday-school teacher training, and social service, wherever class instruction does not meet all the requirements. The remotest sections of the country are regularly penetrated by the rural mail carrier, so that practically every home can be easily reached with the inspiration of literature and education. If the rural churches are to have leaders among their laymen, the necessary education and training must be made a definite and essential part of religious work in the country.

CO-OPERATION.

The laboratory and the real field of labor for training leaders in the rural churches is interdenominational and inter-church co-operation. The association with others engaged in the same cause, the inspiration, encouragement and determination gained by increased numbers and influence, as well as the information and breadth of vision gained in viewing things from another angle are especially valuable as finishing touches in the preparation of leaders, and at the same time promote a possibility of larger and more speedy practical results. As rural churches are most dependent on denominational influence, the denominational authorities should take the initiative and openly encourage and foster such co-operation. The organizations of state and local church federations,

a most gratifying and promising sign of the times, needs to be especially pushed in rural communities, where the disastrous effects of denominational rivalry are most keenly felt and most plainly discernible; the larger social and educational problems cannot be undertaken at all except by the united action of the churches.

The opportunities for training leaders in rural churches are vastly increased and preparation for the best kind of work is greatly facilitated, the sphere of labor is considerably enlarged and efficient service promoted, if the public schools in rural neighborhoods can be induced to join in the solution of the problems presented. The public school not only reaches practically every home in the community, but its influence and its responsibility is also much more generally recognized than that of the Church, and if the school buildings can be made to serve as social and civic centers for educational efforts, and public discussion of economic, social, moral and political questions, much latent leadership will be stimulated which the church alone could not have reached nor awakened, but which nevertheless may be made useful for broadly religious ends, and perhaps finally won for Christianity.

However distinct and different the problems of the rural church may be from those of the city churches, there is nevertheless strong reason for close and active co-operation between the two in the preparation of leaders. The rural churches need the information and the stimulus which acquaintance and contact with the religious work of the city can give, while the city, which is constantly recruiting its population from neighboring towns and rural districts, ought to be at least as much interested in working for the best possible social, educational and moral conditions prevailing in the surrounding neighborhood, as it is in securing a pure and adequate food and water supply. Previous to the Men and Religion Forward Movement campaign no direct effort had been made to bring the cities of the country to a distinct realization of their responsibility toward tributary territory, and it is my conviction that one of the most valuable fruits of the movement will be a larger recognition of their moral responsibilities in this direction on the part of the religious and educational forces of the cities. The conventions and institutes, and the systematic campaigns provided by the movement as means for meeting this responsibility might well be developed and made a permanent feature of pro-

gressive religious work in the cities, and no educational work of greater importance and promise could, I think, be accomplished both in the city and in the country, than that of encouraging and assisting the educational and religious forces of the cities in organizing annual schools of religious methods and systematic campaigns of education for their adjacent territory. In this way there could be inaugurated a powerful and far reaching influence for the inspiration, consecration, education and co-operation of religious leaders, both in the city and in the country, throughout the length and breadth of the land.

CHRISTIAN LEADERS FOR IMMIGRANT PEOPLES.

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The question of immigration is one of the most serious questions before the American people at this hour. It is a serious question in itself; for it is the incoming of a million strangers each year with their own ideas and customs that are vitally affecting our own ideas and customs. And it is a serious question for the reason that it touches a number of other questions; the presence of these new comers in our land complicates the problem of the city and the country and intensifies both the problem of labor and of poverty. It is impossible to exaggerate the importance of this question and the urgency of its solution.

For a number of years the immigrant inflow has averaged a million people a year. In 1907 the number coming to us from several lands was as follows: Great Britain, 113,567; Germany, 37,807; Scandinavia, 49,965. Compare these figures with those from Southern Europe for the same year: Italy, 285,731; Austria-Hungary, 338,452; Russia, 258,943. Over seventy-five per cent of the immigrants that year came from Southern and Eastern Europe. These figures suggest one of the most serious problems facing our nation at this time. Upon its immediate and right solution depend both the future of the Republic and the welfare of millions of human beings. These incoming foreigners are changing the blood and the life of America and are deciding a hundred questions in our national life. Already

we hear much said about the passing of the American and the foreignizing of America. The future of America is a question of babies and birth rates; the people and the blood showing the largest proportion of births is the people and the blood that will dominate the Republic. In New England the annual increase of children of foreign parents is ten times as great as the increase of children of native parents. In the city of New York four children are born of foreign parents to one born of native parents. This gives ground for the statement of a careful student of social affairs that in fifty years New York will be what the Italians make it. Borrowing a figure from the Young Women's Christian Association Report: "If Belshazzar and his friends had known that the Medes and Persians were gaining the strongholds of the city while they feasted, they might have changed their estimate of values in the expenditures of time and vitality." There are signs, not a few, that the hand of destiny is writing on the wall over against us, Thy Republic is divided and given to the Italians, the Russians and the Magyars. It is impossible to overstate the significance, the urgency, the seriousness of the problem before America.

A large proportion of the immigrants now coming to us are from Southern and Eastern Europe. A very large proportion of these are unskilled workers. In the year 1907, 1,285,000 immigrants came to our shores. Of this number only 12,600 were recorded as belonging to the professional classes; 190,000 or 15 per cent were skilled laborers; 760,000 were unskilled laborers; and 304,000 persons had had no occupation of any kind.

On the question of illiteracy the figures are no less significant. Of the total number of immigrants in 1907, 30 per cent were totally illiterate. In 1907, 53 per cent of those coming from Southern Italy were illiterate, 40 per cent of the Poles were in the same condition; 56 per cent of the Ruthenians were illiterate, and 29 per cent of the Russian Jews.

We must have workers and leaders for work among these foreign peoples; but we must have trained workers and qualified leaders. We must touch the life of these people on all sides, and we must have leaders in all forms of Christian service.

We must have leaders who have the vision of the Kingdom of God. The Kingdom of God, we are beginning to see, includes the whole life of man and makes provision for all his

needs. "Give us this day our daily bread." That petition of our prayer commits us to the whole task of creating a social and industrial order where every man can earn his daily bread. In fulfillment of this petition we must have leaders who take an interest in the economic needs of the people and will do two things: Seek to find satisfactory employment for every able bodied worker; and seek to increase the industrial efficiency of the workers. Let the church and the state co-operate in these two things. To neglect the economic life of these people, to permit them to remain unskilled, to allow them to be exploited by crafty men, and then expect to reach these people with the simple Gospel is as vain as it is fatuous. The leaders who would do real and effective work among these foreign people must be trained in sociology and in all forms of social science.

What these people need is sympathy and help,—sympathy with their ideals and aspirations, and help into a new and larger life. This means that they need leaders who can understand their aspirations and can direct them into right ways of thought and action. This means that they need workers who can aid them in securing work, who can secure them justice in the minor courts, who can instruct them in sanitation and hygiene, and can demand for them better and worthier housing conditions. In a word we must have leaders who are interested in the whole life of the people and are seeking to promote their whole welfare.

We must meet these people with a real friendliness and must honor their yearnings after justice. Many of the immigrants come to us in the flush of young manhood, and with hearts aflame with hope and aspiration. Everywhere they are met with distrust. Everywhere they find men engrossed in money getting. These foreigners are exploited by designing men and their votes are bought and sold like so much merchandise. What follows: Many of them become suspicious and embittered and all their hopes turn to deep disgust. Prof. Boyesen, who has traveled extensively among the Scandinavians, tells us that years ago he found a general contentment and hopefulness; the people rejoiced that they had come to this new land and were proud of its opportunities. But some twenty years later he visited these same sections, and he found that a total change had come over the spirit of the immigrants. The buoyant hopefulness and general contentment of years

ago were gone. In their place he found a sullen distrust and bitter complaint. "America is all humbug," said an old Norwegian farmer. "The poor man has no better chance here than he has in the old country. The government is for the benefit of the rich man. Everything is for sale here. You can become a governor, a congressman, a senator—anything you like, if you have money enough to buy a nomination. What is the good of calling that sort of thing a democracy, and pretending that it is for the good of the poor man? I tell you everything here is humbug." This is the feeling that prevails in many parts of our land today. Go into any American city and you can find hundreds of Bohemians and Germans, Poles and Hungarians, who are applauding the daring blasphemies of atheistic socialists as they preach their gospel of hate.

Again; we must have leaders who can bring to their people a real and vital religion. Many of the people who come to us have lost all attachment to the ecclesiastical religion,—the only kind that they have known in the old world—and have scant interest in the church forms and doctrines. Many of them know nothing of vital Christianity and have become religious indifferentists. What these people need when they come to us is a warm and vital religion and a sincere and brotherly sympathy. They have no interest in ecclesiasticism as such, and they care less for our theological doctrines. It is a virtual waste of time and effort to attempt to attract and win them by a formal and doctrinal religion. It is no less a waste of time and effort to attempt to win and hold them by a narrow and individualistic Gospel. We must meet these people with real religion; we must treat them as men and brothers; we must give them the very best leaders that can be found.

We must have teachers and leaders who understand these people and sympathize with their aspirations. Little effort is made to understand the language, the customs, the religion of these people; in fact too often these things are neglected and despised as of no account. No wonder the people fight shy of the churches and grow indifferent to religion. Today one of the denominations will open a mission in some immigrant district, a small dark room in a tumble down building; they furnish it in a cheap and gaudy way and place a poorly paid and scantily equipped worker in charge; then they begin to scatter cheap doctrinal tracts among the people, in which a formal and individualistic doctrine is presented. No wonder

the people turn away in disgust and grow tired of the whole subject of religion. It is vain, nay it is worse than vain, to meet these people with our sectarian differences and hope to win them for the Kingdom. So long as we are divided as now by sectarian doctrines this work will not be half done. So long as we remain apart as now we might as well give up all hope of really trying to reach these people. There are two things for us to do: Unite our forces in a systematic and constructive campaign to help these people, and give them the great universal and central truths of the Gospel freed from all denominational color or construction. Till this is done I see little hope of meeting and helping these immigrant peoples. When all the Christians of a city can unite in giving these people a real and vital religion the problem of the immigrant will be more than half solved.

These people who come to us are our human brothers with the same hopes and aspirations as ourselves. Many of them come to us with hearts in bitter protest against injustice and with a great strong hungering for social justice. What we must do, as Miss Jane Addams suggests, is to turn to advantage this insatiable desire for justice and brotherhood in these foreign speaking people. She is no less right when she declares that "a distinct and well directed campaign is necessary if this gallant enthusiasm is ever to be made a part of that old and still incomplete effort to embody in law—the law that abides and falters not, ages long—the highest aspirations of justice." This is certain, that we cannot any longer neglect the possibilities of the strangers within our gates. This is certain, that we cannot do this work by starting a few poorly equipped mission stations in the midst of these peoples where a narrow and individualistic and selfseeking Gospel is preached. This is certain also, that we cannot meet the need of these peoples and win their thoughts to better things by a few unattractive leaflets that deal with the individual soul and ignore the social relations of life. Christianity is a social religion from centre to circumference, and just so far as it is purely individualistic it is not Christian. Christianity by its very nature is an undying passion for brotherhood and justice, and when that passion dies Christianity is gone. What we need therefore—what we must have—is a series of attractive, clear, brief leaflets and tracts setting forth the great fundamental conception of the Kingdom of God on earth. With this there should go leaflets

and tracts dealing with such things as the school, the home, the state, the Church and the city. The meaning of a vote should be explained and the obligations of citizenship should be made clear. More than this, the idea of brotherhood and fellowship should be emphasized; the longing for social justice should find a voice, and the people should know that Jesus Christ is the King of Justice. Then ways in which the people can help in social and civic betterment should be indicated. The meaning of liberty should be explained.

We must meet these people where they are. We must understand their mood and outlook. We must honor their passion for justice and must direct their enthusiasm for democracy. We must make them know that Jesus Christ is their best friend and that he sympathizes with all their aspirations. We must make them know that the churches believe in justice and brotherhood, in right-dealing and fair opportunity for all. Neglected and misunderstood or badly handled, these people may easily become the most dangerous element in our land and may jeopardize our free institutions. But met in sympathy and understood in their longings, treated as brothers and given the whole gospel of the Kingdom, these people may gradually become the most valuable element in our life and may thus aid us in working out a national life that shall embody the righteousness and brotherhood of the Christian ideal.

How can we secure such leaders? We must raise up qualified native workers who are trained in practical religion and in social service. We need a well equipped inter-denominational school where such training can be given. There should be a course in the Bible, in practical sociology, in sanitary science, in all forms of social service.

We must encourage young men preparing for the Gospel ministry in the city to acquire at least one living language. Some day we will burn a lot of our educational fetishes, and will find just as much cultural value in the study of the living language of the Magyars, Slovaks and Italians as in the dead languages of the Hebrews, Greeks and the Romans. In many of the Roman Catholic seminaries every candidate for the priesthood is required to attain a speaking proficiency in at least one foreign language. Some such requirement should exist in every theological seminary in the land.

CO-ORDINATING TRAINING SCHOOLS.

THE PRINCIPLES OF CORRELATION AND CO-OPERATION APPLIED TO TRAINING SCHOOLS FOR RELIGIOUS AND SOCIAL WORKERS.

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The great lesson that the business world has been teaching our generation for a quarter of a century is this: "Combine in order to reduce expenses and increase the efficiency of the working forces." The chief objection to combination in business is that the extra profits for the producer are too great in proportion to the extra profits for the consumer. If there were a business combination in which *all* the profits went to the consumer, there could be no valid objection whatever to the principle or its practice. This is precisely the case in educational business. Here the entire expense of competition is borne by the public and all the profits of combination and co-operation go to the public.

We would, therefore, expect to find in educational business the most enthusiastic advocates of co-operation. Here, however, there seems to be less progress towards the elimination of competition than in business generally. Nevertheless, there is a strong and growing conviction among educational leaders that the time has come for a general readjustment of our educational machinery by the thorough application of the principles of correlation and co-operation. Two primary causes of this tendency are: first, the inadequacy of the present educational force demands some immediate re-enforcements in order that the almost unlimited educational work in this country may be thoroughly and efficiently done. Since the correlation of two institutions usually renders both two-fold more efficient without increasing the expense of either, we are discovering vast resources that have been valueless because of the detachment of our institutions, but that may easily become serviceable by the simple process of correlation. The second primary cause of the accelerated tendency towards correlation is that philanthropists have learned the lessons of combination in business and are impatient with the useless waste of institutional rivalry and duplication and consequently are increasingly disposed to insist that their investments shall be made in

institutions that recognize and profit by the application of the principles of correlation and co-operation.

The institutions in America that have profited least by correlation and co-operation seem to be the Training Schools for Religious and Social Workers. Those schools have profited least not because these principles are of less value to them than the other institutions, but because the training schools have given less attention to the question of correlation and co-operation than probably any other class of institutions. This is due doubtless to the fact that the training schools for lay workers are new. They have been looked upon more or less as experiments and in some quarters regarded with disfavor. Again the theological seminaries with which they should have the most vital relations have to a great extent looked upon the development of the training schools as a somewhat dangerous educational heresy. There has been no pronounced opposition on the part of the seminaries to the training school movement because it was considered too insignificant as an educational factor to demand much attention from any really scientific institution. But now the training school movement has developed to the point where it demands recognition.

At present a new profession is being created—the profession of social service. This new profession is making the professional training schools for social workers a necessity and tremendously enhancing the value of their work. The social awakening, however, has only begun. If during its first few years so great an impetus has been given to the training school movement, what will take place when the profession of social service is fully developed? Will not the very force of this rising tide of interest in social service and missions lift the professional training schools into a position of influence and opportunity scarcely less important than that of the theological seminaries themselves?

Of forty-five training schools, including all the most important ones, there are thirty-three that have no connection whatever with any other educational institution. Nine of these thirty-three schools are co-educational, two are for men only and twenty-two are exclusively for women. Seven training schools are affiliated with theological seminaries, one being only nominally related to a seminary while the other six are very closely affiliated. Four of these schools affiliated with seminaries are co-educational and three are for women only.

Five training schools are affiliated with universities and all five are co-educational. In other words, only twelve of the forty-five most important training schools in this country are affiliated with other institutions. Nine of the twelve are co-educational, and three are for women only. Of the twelve training schools that are affiliated with universities or seminaries, all but three have been organized within the last seven years. Of the thirty-three unaffiliated training schools only five were organized within the last seven years; twenty-one were organized more than fifteen years ago. This seems to indicate at least that the tendency is for new schools to affiliate with universities or seminaries while the older schools are more disposed to remain independent.

The two latest developments in the training school movement are the School of Missions which is organized in affiliation with the Hartford Theological Seminary and with the Hartford School of Religious Pedagogy, and the American Inter-church College for Religious and Social Workers, which is to be affiliated with Vanderbilt University and with the George Peabody College for Teachers. As both schools are being developed on the basis of correlation and co-operation with other institutions of high grade, we may readily see the advantages of the application of these principles by a consideration of their plans.

The organizers of the Inter-church College assumed that under ordinary circumstances at least a half dozen training schools for religious and social workers would be developed in the South during the next few years. Seven years ago there was no school of this kind south of the Ohio River and east of the Mississippi. Now there are two. Five other training school enterprises are being considered with increasing conviction on the part of their promoters that enlarged facilities for training workers are demanded in the South. The question naturally arises: Is it better for these new educational enterprises to be organized and developed independent of each other, or could a plan of correlation be adopted that would benefit each and enable all together to render a larger service to the country? Believing that the latter was possible, the organizers of the Inter-church College have adopted the following plan: First to have a self-perpetuating board of directors as the central factor in the organization. This board is to provide a large campus, in the central portion of which will be located

an administration building thoroughly equipped for class room work, an auditorium, a sociological and missionary museum, a gymnasium, a great library and other facilities that may be used in common. The College Board will also provide teachers for such subjects as biblical literature and interpretation, religious education, sociology, psychology, missions, comparative religion, languages, music, manual arts, household economics and in other subjects that have no denominational coloring. Around this central college plant will be established denominational church houses or training schools on or adjacent to the college campus. The training schools will supervise the home life of their respective students and give such courses in denominational doctrine, polity and methods as each may deem needful. The denominational boards or schools will have absolute ownership of their property and control of their students. Any affiliated school is at liberty to decide for itself just how far it will go from time to time in affiliating with the college. It may use one or all of the college buildings; it may elect one or all of the courses in the college curriculum. If it prefers it may reduce its expenses to a minimum by using all the college facilities and by electing all the college courses, or it may increase its expenses to a maximum by using none of the college facilities and by providing a full faculty of its own. Accordingly there would be no loss of freedom on the part of the denominational school, for every course in the college would be offered solely on its merits. Besides, every affiliated school has charter rights to three representatives on the College Board of Directors, so that they also share in the administration of the college proper.

The material advantages of this plan of correlation and co-operation are very great. The Inter-church College Board estimates that at least half a million dollars will be needed for its buildings and equipment. Yet all the buildings and equipment of the college will be practically as serviceable to the affiliated schools as if they actually owned them. Consequently any affiliated school would be getting the benefits of a half million dollars' worth of buildings and equipment without a dollar's outlay.

Again, at least two-thirds of the average training-school curriculum has no denominational coloring whatever. There is no such thing as Baptist sociology or Presbyterian music, or Methodist pedagogy. It requires at least six hundred thousand

dollars properly to endow a training school for religious and social workers. Two-thirds of that amount provides courses that are just as suitable for one denomination as another. By this plan of correlation each affiliated school would simply be gaining the benefits of four hundred thousand dollars of endowment.

A training school for religious and social workers is extremely expensive, for it is a school of specialists. This is probably the reason why there is not and never has been, a first-class school of this kind in America. If any institution in all the country should be thoroughly scientific and efficient, it is the training schools whose function is to supply the nation and the world with trained men and women for moral, social and religious leadership. Yet everybody who is familiar with the facts knows that most of the training schools in America are so limited financially that it is absolutely impossible for them to provide adequate facilities for training Christian workers. These schools are too often forced to employ cheap teachers, which means, as a rule, teachers lacking in training and natural ability. Consequently a cheap school means an inefficient school. When the hundreds of young men and women go up to the training schools each year offering all that they have—their lives—for the service of humanity they are entitled to the very best training, yet they are often confronted with teachers who are so lacking in ability as to be utterly unable to prepare them properly for the best service. They master the curriculum, too much of which is often devoted to non-essentials, and then go out into the world forever handicapped by having been trained not for the best leadership, but in such a manner as leads them, often unknowingly, to antagonize and retard the work of the real leaders in the building of the kingdom. Herein is an educational crime.

The organizers of the Inter-church College are endeavoring to prevent this mistake, as far as possible, in the South. With its plan worked out, the Inter-church College can say to every denomination in the South: If you will co-operate with us by building your training school adjacent to the college, by supervising the home life of your students and by giving them instruction in denominational doctrine, polity and methods, we will, by uniting our forces, enable every student to secure the advantages of a million dollar school of specialists." It is unity for efficiency. This plan of co-operation means one-tenth

of the denominational expense with ten-fold gain in efficiency; whereas failure to co-operate would mean ten-fold denominational expense or one-tenth of the efficiency.

It is the purpose of the Inter-church College Board to maintain the same standards of work and administration that prevail in the best universities. It will aim constantly to secure the best teachers available and to provide first-class equipment for educational work. Since the affiliated schools are relieved of a large part of the expense for faculty and equipment, they can afford to maintain a much higher standard for the strictly denominational courses and equipment. Thus the students will be given the benefit of a strictly high-grade institution in every respect.

There are also many social advantages gained by this plan of correlation and co-operation. The enthusiasm of the larger numbers is a real gain. This is not secured, however, at the expense of intensive work of smaller groups; because the smaller group is maintained in the denominational home life and work.

Again, in an inter-church school the tendency will necessarily be to emphasize essentials of Christian teaching and work and minimise the non-essentials. It will also promote Christian fraternity by having teachers and students of different denominations associated together in work and training.

The larger faculty would bring a greater professional knowledge and richer experience to bear on the complex problems of training school work. The larger faculty composed of thoroughly trained teachers would also insure a wiser administration and prevent the breaking of the continuity of constructive work by any temporary denominational changes.

Another important aspect of this question is brought out in a letter from Dr. Josiah Strong. He says in speaking of the Inter-church College plan:

I believe that the reunion of Christendom is to come primarily through the social work of the churches. For many years to come it will, I think, be impossible to compose doctrinal and ecclesiastical differences between the various denominations, but along social lines, where nothing can be done without co-operation, they have no differences whatever. Here, where a united front is most needed, it is most practicable.

But there are still other benefits accruing from this application of the principle of correlation, owing to the fact that

this group of schools, this collegium, this Inter-church College itself is to be affiliated with two other powerful institutions—Vanderbilt University and the George Peabody College for Teachers. Here again is opened up an immense field of service and opportunity. The entire educational resources of all three institutions are within reach of all the students. The value to students of the extensive elective system thus made practicable is beyond calculation. Educationally, the strength of each school becomes the combined strength of all three institutions. Furthermore, when the faculty and the student body of the Inter-church College is brought into contact with the life of a great university and a professional school for teachers, it has opened to it a door of opportunity for service that is of the utmost importance. Hundreds of choice young men and women would be brought annually to the very door of the Inter-church College. By focusing their strength on this institution, the denominations could spread a moral and religious contagion through this entire educational community and thereby render a service to the future leadership of the entire South that would be utterly impossible in any other way. If the Inter-church College and the southern denominations that may work through it have any social message for the nation and the world, what more effective method could they desire than to breathe their spirit into the life of these two great institutions, every student of which may in turn become an evangel of the truth that they seek to proclaim.

THE GROWTH AND RESOURCES OF TRAINING SCHOOLS.

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It is noticeable that the era of the religious training school began only a little later than the wide-spread revival of interest in the work of women which struck the world fifty years ago—a revival which manifested itself in the organization of the Woman's Missionary Societies, the Y. W. C. A., the W. C. T. U., and especially the Woman's Club movement which has penetrated to even the smallest villages of our land. The pres-

ent preponderance of women over men in religious training schools is noticeable. It can be accounted for largely by the fact that women rather than men are to do the practical work of the Church's work, in nursing and many forms of deaconess work as well as in teaching; and also in the fact that the theological schools invite and receive young men with courses of study which, it is significant to notice, are coming to include, more and more, practical training.

As to statistics. It has been unexpectedly difficult to secure complete statistics in reference to training schools. Diligent inquiry has been made at denominational headquarters, the reports of the Edinburgh Missionary Convention have been searched and every possible source of information has been ransacked. Many letters of inquiry have been sent out, some of which have been returned while others have not been answered. I cannot hope that the results given below are infallible. I can only believe they are the latest and best obtainable.

The first regular training school for Christian workers actually to open its doors, so far as my information goes, was The Baptist Missionary Training School for women in Chicago, which began work in 1881 under the leadership of Miss Mary Burdette, the sister of the celebrated Robert G. Burdette. (The A. B. Simpson school now at Nyack, N. Y., gives also the same date, but was not organized as a regular school till later.) The Chicago Baptist School was intended at first as a place for training women especially for the home field, but it now trains for both home and foreign work. The influence of this pioneer has been very great, and all the other schools of the country have been more or less patterned after it, especially in its mingling of the theoretical and practical work.

There are now three *Baptist* Training Schools in the United States, one in Chicago, one in Philadelphia and one for colored women in Washington. There is one *Episcopal* Training School located in New York—the Deaconess Training School so long in connection with old Trinity Church, though now moved to the grounds of the new Episcopal Cathedral at Amsterdam Avenue and 110th Street. There are two *Congregational* Training Schools, one at Cleveland, another in Chicago, connected with the Chicago Theological Seminary and

co-operating with the Chicago School of Civics and Philanthropy. It is popularly believed that the training school at Hartford, Connecticut, is also Congregational, but I find no indication of denominational connection in its catalogue, and hence I am listing it under the undenominational schools. There are three *Presbyterian* Training Schools, from which I have heard direct; the schools in Baltimore, Philadelphia and Chicago. I have heard reports of a training school for workers among foreigners at Coraopolis, Pennsylvania, and a St. Louis Training School for Christian Workers, both of which are Presbyterian. I have not been able to get replies from letters and can get no further information as to these. There are nineteen *Methodist* Training Schools; two of these, located at Kansas City and Nashville, being connected with the Methodist Episcopal Church South. The great number of schools in the Methodist Episcopal Church is accounted for in part by the deaconess movement in that Church, which demands trained women and which has reached a remarkable degree of advancement. Some of these schools—notably the one in Chicago—are large and well organized, but it is but just to say that a few of the seventeen are very small and are primary in the character of their teaching. The larger schools are located in Chicago, Washington, Cincinnati, Boston, Kansas City and San Francisco.*

There are five *undenominational* schools, of which the school at Hartford, Connecticut, takes the lead in point of time, having been established in 1885. The Moody Institute in Chicago opened its doors to students in the fall of 1889. The other schools of this class are: The Union Missionary Training Institute in Brooklyn, for foreign work alone, Dr. White's Bible Teachers' Training School in New York and the New York Missionary Training Institute under the leadership of Rev. A. B. Simpson, at Nyack Heights, New York.

*Name and location of schools is as follows: Chicago Training School, Chicago; Lucy Webb Hayes Training School, Washington, D. C.; Cincinnati Missionary Training School, Cincinnati; New York Training School, New York City; New England Bible Training School, Boston; Epworth Institute, St. Louis; Kansas City Training School, Kansas City, Mo.; San Francisco Training School, San Francisco; Foltz Mission Institute, Herkimer, N. Y.; Iowa Bible Training School, Des Moines; Aldrich Training School, Grand Rapids, Mich.; McCrum Training School, Uniontown, Pa.; Carr Training School, Seattle, Wash.; Brooklyn Training Home, Brooklyn; Wichita Training Home, Wichita, Kans.; Blakeslee Training Home, New Haven, Conn.; Dorcas Institute, Cincinnati.

DENOMINATIONAL SCHOOLS—STATISTICAL SUMMARY.

	No. Schools	Value Real Estate and Endowment	Attendance	
			Men	Women
Baptist	3	\$ 344,500	0	251
Episcopalian	1	165,000	0	31
Congregational	2	46,000	0	48
Presbyterian	3	61,500	0	71
M. E. Church South.....	2	181,000	11	143
M. E. Church.....	18	1,233,800	0	634
Total.....	29	\$2,031,800	11	1,178

I have no statistics of the American Inter-church College, save that \$35,000 has been recently paid in the purchase of property. This school is a great project, but one which has not yet reached the statistical stage.

I have not been able to secure property valuation from the Bible Teachers' Training School in New York City, the Simpson School at Nyack and the Union Missionary Institute at Brooklyn, which renders my tabulation of the undenominational schools incomplete. I present the following:

UNDENOMINATIONAL SCHOOLS—STATISTICAL SUMMARY.

	Property	Attendance	
		Men	Women
School of Religious Pedagogy, Hartford.....	\$ 125,000	35	90
Bible Teachers' Training School, N. Y.....		100	147
Moody Bible Institute, Chicago.....	500,000	304	165
N. Y. Miss. Training Institute, Nyack.....		66	106
Union Miss. Training Institute, Brooklyn....		35	25
Total	\$ 625,000	540	533
Denominational Schools	2,031,800	11	1,178
Grand Total	\$2,656,800	551	1,711

Grand Total Students.....2,261

We are struck with the enormous preponderance of women in the denominational schools and with the fact that in the undenominational schools the number of men slightly overbalances the number of women. The explanation is of course found in the fact that the theological schools attract the men whose denominational preferences are marked, while such schools open their doors but grudgingly if at all to women, whether their denominational predilections are marked or not. The fact that theological schools offer comparatively little opportunity for social service preparation and none at all for domestic science and other distinctively womanly subjects has also a bearing on the case.

Of the denominational training schools, twenty-eight are open to women only. One—the training school of the Methodist Church, South, at Nashville—enrolls eleven men. All the undenominational schools are open to both men and women.

It would be an impossible task to characterize the courses of study as found in these various institutions. In nearly all, they cover two years. All without exception emphasize practical work. In all unless it be some of the very smallest of the deaconess schools, the curriculum embraces not only the Bible and methods of work, but some brief courses in theology, church and mission history, pedagogy and psychology, sociology and social service, including general philanthropic rescue and corrective work. Most of them give instruction in music. Many of them teach domestic science and household economics. In all, attention is given to physical training. In one or two of the schools the elements of some foreign languages are given in preparation for foreign missionary work. In several of the schools, notably the Bible Teachers' Training School of New York, and the Schaufler Missionary Training School of Cleveland, much attention is given to preparation for work among the foreigners of the great city.

Two of these training schools offer degrees, the Chicago Training School for City, Home and Foreign Missions and the Hartford School of Religious Pedagogy.

My subject includes the significant word, "*resources*" of training schools. Financial resources have been briefly indicated above, but quite aside from real estate and endowment, the resources of the Church are behind this movement in another way—in the multitudes of young men and women who have been touched vaguely by the spirit of service, and who are at this moment looking about to find something to do. There are hundreds of these young people who ought to be, first more completely *won*, then *trained*, to definite and valuable service in the fields so white to the harvest. And the opportunity for training will have much to do with the winning. It is a noticeable fact that in the training school of which I have the honor to be superintendent, many young women enter with nothing but a vague restlessness from the fear that they may not be using their lives to the full, who eventually enter work as trained, efficient leaders. Yes, there are thousands of such young people scattered over the land. An incidental function of the training school is to find this splendid material.

The ideal of the Christian training school should include the preparation not only of those who are to go out giving their whole time to some special form of Christian service, but also the offering of a training that will commend itself to the home Sunday-school teachers, the home workers, the home pastor's assistants not formally designated by that name, who are or ought to be, in every pew of every Christian church in the land. Can we think of a young man or woman, no matter how carefully trained in school and college, no matter to what business or occupation he will give his life—can we think of such a one who would not be manifestly benefited, manifestly better prepared for unofficial and informal Christian work, by the stay of a few weeks or months in one of our training schools?

STANDARDIZING TRAINING INSTITUTIONS FOR RELIGIOUS AND SOCIAL WORKERS.

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1. What institutions should be included under this subject? For the purposes of this paper I have finally included the following: The theological seminaries, the training schools for deaconesses, missionaries, and secretaries of the young men's and young women's Christian associations; also the schools of philanthropy and the training classes in the associated charities.

2. A second consideration: What is meant by *standardizing* such institutions? The Carnegie Foundation for the advancement of teaching claims to have done much for the colleges and universities of the country by setting certain standards for admission to the accredited list of beneficiaries under this foundation. The Russell Sage Foundation, through its appropriations to the schools of philanthropy, has done much to standardize the work in this class of schools. The standardizing influence of such foundations consists partly in requiring the institutions to measure up to certain stated criteria, and partly in giving them financial stability and support so that they can measure up to their own ideals of equipment and faculty.

There is at present no prospect that any single foundation will set standards for these various training schools in the former sense. But there is nothing that would do more toward bringing these institutions up to commonly accepted standards than adequate support. This support need not be in the shape of a general endowment fund under which all schools would be beneficiaries; but a considerable amount of money in support of each of them is absolutely necessary if they are to realize the standards of work which it is everywhere recognized are desirable.

It would be impossible to standardize these several institutions as to entrance requirements and as to units of credit. The entrance requirements of the forty and more training schools for religious workers, such as the deaconess training schools, are far from uniform, and they are very different from the entrance requirements to theological seminaries, or to the schools of philanthropy. This same variety is found in the length of courses offered in these types of schools.

The most that could be done with institutions for religious and social workers would be to standardize them by classes or types of institutions. Something could be done toward standardizing the theological seminaries as to entrance conditions, units of credit, and length of course. Something could be done in this direction also with the training schools for lay religious workers, as a class of institutions; and something with the schools of philanthropy. A greater diversity probably exists with reference to these points among the training schools for lay religious workers than among the institutions of either of the other classes.

3. *What can be done to standardize these institutions according to any applicable use of the word "standardize"?* I propose to point out a few of the things to which these various institutions must have due regard in the interest of efficiency and practical results.

First, these institutions almost depend upon a first-hand knowledge of the facts and conditions that are made the subject matter of their courses. Such first-hand knowledge means, first of all, a sympathy with the facts presented, a clear understanding of them, and a vigorous grasp of them. These are the elements of power in the handling of material.

The theological seminaries are beginning to make provision for this first-hand knowledge in their community labora-

tories. The schools of philanthropy put exceeding importance upon the practice work of the student, placing at its very core thorough-going case work with families.

Second, these institutions for religious and social workers should concern themselves rather with live folks than with dead languages. Hebrew and Greek have little or no place in the curricula of training schools for lay religious workers and in the schools of philanthropy. Following a course in practical sociology a clergyman went to the office of the department of sociology in that university and said, "I am convinced that the courses in sociology that are given in this university are worth more to a minister than the courses in Hebrew given in the theological seminaries." On being asked to explain how this might be true he said, in substance, this:

The folks to whom a minister preaches are mightily interested in the problems of society and little interested in Hebrew and Greek roots. Moreover, most clergymen cannot live the life of a scholar, neither can they advance the study of the ancient languages, nor draw from them safe original interpretations. They do have at their hands the interpretation of these original materials made by the most profound scholars and specialists in their several fields. Furthermore, few ministers are such masters of the original language as to get from it an appreciation of the literature better than they can get from the best translations. Therefore, considering the very great need of meeting modern social, industrial, and ethical questions, the minister should be exceedingly well-grounded in economics and sociology.

Third, the problems of today in western civilization have to do with thorough-going democracy in government, in industry, and in the voluntary associations of society. The agencies of advance in the immediate future are not the instruments of war, but science, government, the home, the school, and the church. Any school for the training of social and religious workers must instruct them in the fundamentals of modern political, industrial, social and ethical questions. And no educational institution that fails to equip its students to meet these questions will measure up to an acceptable standard when the test of practical efficiency is applied.

Last, I wish to call attention to what seems to me a necessary relation of the training schools for religious workers and the schools of philanthropy. The former start from the re-

ligious point of view while the latter start from the scientific point of view. In the curriculum of the former the Bible is the great text-book. In the latter the various scientific articles and publications are the basis of instruction. In the schools of philanthropy, working under the scientific method, there is a danger that the personal and social functions of religion may be undervalued or overlooked entirely. In the training schools for religious workers, there is danger that the method and materials of science may be undervalued or overlooked entirely. It is my own conviction that both classes of schools will be the poorer, and the work they do less permanent if either the religious or the scientific spirit is left out of the account. Science may go a long ways toward discovering the causes of social ills and the sources of social well-being. It may lead unerringly to conclusions, but intelligence will not guarantee volition. A trained mind will not guarantee a virtuous life. Science needs the idealism and power of religion to carry its findings over into right action. Science may demonstrate conclusively to a man that unspeakable diseases will follow immoral practices and yet leave him with a sense of security in the fact that his very knowledge may find a means of escape or cure. Religion with its ideals and force is needed to make such a man's actions square with his knowledge. Religion and its organization, the Church, represent a power in the life of a man and in society that it were foolish if not fatal to neglect, even though the findings of science with reference to the problems of life may become universal among our people.

REQUIREMENTS FOR ADMISSION AND GRADUATION IN LAY TRAINING SCHOOLS.

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This study is based on the examination of forty-three lay training schools. It is limited to those which might be called religious training schools, not including those whose work is directed only to social and humanitarian ends. It should be noted that there is no hard and fast line between these schools and the theological seminaries, since there are perhaps eight in the above list that prepare students for the ordained min-

istry as well as lay workers. Two or three of these might probably better be classified with the theological seminaries. The rest of the eight lay the chief stress on the training of lay workers but admit the other branches as a part of their work. In addition, several of the missionary training schools prepare both ordained and lay missionaries.

Classified as to relation to denominations, they are as follows: Baptist 4; German Baptist 1; Church of England and Protestant Episcopal 3; Congregational 2; Disciples 2; Friends 2; Methodist Episcopal North 9; Methodist Episcopal South 2; Norwegian Lutheran 1; Presbyterian 4; Interdenominational 13.

Classified as to location, they are found in the following states and provinces: Massachusetts 3; Connecticut 2; New York 9; Maryland 1; Pennsylvania 3; Washington, D. C., 1; Kentucky 2; Tennessee 2; Ohio 4; Indiana 3; Illinois 6; Michigan 1; Minnesota 1; Missouri 3; Ontario, Canada, 2.

Classified as to sex of students, there are two which admit only men, 23 which admit only women, and 18 which admit both men and women.

REQUIREMENTS FOR ADMISSION.

As to the requirements for admission, examination of the catalogs of these 43 institutions shows seven distinct qualifications mentioned:

1. *Character.* It goes without saying that Christian character is a qualification which is insisted upon. Nearly every school requires that this should be attested by testimonials from individuals who know thoroughly the applicant. In some cases the requirements along this line are amplified by stating the qualities of character which are particularly necessary in the line of work in which the student expects to engage. Even where not specifically mentioned it is evident that a knowledge of this is sought through the testimonials, for all the schools unite in requiring a Christian character that is adapted to the work in view.

2. *Health.* This is evidently required even when no specific statement is made. There are, however, 25 institutions which mention it directly. Of these 16 require a physician's certificate of good health, and 3 of the 16 also require a physical examination after the student has come to the school.

3. *Church Membership.* This also may be taken as implied even when not directly mentioned. The membership,

however, may be in any evangelical church, with the exception of those cases where the students are preparing as deaconesses for the work of their own denomination. In such cases, four in number, the student is required to be a communicant of that church to which the school belongs.

4. *Age.* Of these 43 schools reporting, 16 indicate no limitations whatever as to age; 24 specify a minimum age for entrance varying from 18 to 22, with one at 16; 7 schools specify the age beyond which they will not receive students, on the basis, as one school remarks, that older persons lack the elasticity necessary for entering upon a new line of work. This maximum age varies from 33 to 40.

5. *Education.* Five schools seem to have no standard of educational requirements for admission; 14 require at least a good common school education; 17 offer as their highest and main course one for which at least high school graduation or its equivalent is necessary for entrance, and to which college graduates are often admitted in advanced standing; 4 offer a course only for college graduates or those having an equivalent preparation; and 4 offer one course for high school graduates and another for college graduates. The institutions offering a course for college graduates or those having an equivalent preparation—and that course alone—are the Congregational Training School for Women, Chicago; the Missionary Training School, Indianapolis (Disciple); the National Training School of the Y. W. C. A., New York, and the Hartford School of Missions (Interdenominational). The schools offering one course for high school graduates and another for college graduates are the Baptist Missionary Training School, Chicago; the Cincinnati Missionary Training School (Methodist); the Chicago Training School (Methodist), and the Hartford School of Religious Pedagogy (Interdenominational).

In nearly all of the 43 training schools, special or elective students are allowed, but with the understanding that they have no claim upon the diploma which the school offers.

6. *Experience.* In one or two cases it is required that the applicants give evidence of their "ability in the direction of the work for which they wish to prepare"; in most cases, however, while it is often indicated as desirable it is not insisted upon as a necessary qualification.

7. *Probation.* Seventeen schools make specific mention of a period of probation for the applicant. This period varies

from one month to six months, and is usually two or three months. At the end of this period the applicant is definitely accepted or rejected.

REQUIREMENTS FOR GRADUATION.

The chief requirement for graduation is the satisfactory completion of the course entered upon. It is, of course, understood that the applicant's qualifications of character and fitness for the work remain satisfactory. For the sake of clearness in the following enumeration, the courses offered by the same school are treated as if belonging to separate schools in cases where there is any difference in the conditions of entrance or in the length of the course, so that five schools are mentioned twice. A school year consists of from 30 to 36 weeks with from 13 to 18 recitation or lecture periods in each week. In two cases the course is four years in length, but the qualifications for entrance are very low and a good deal of the work in the nature of practice rather than study. Five schools offer a diploma for the satisfactory completion of a course of one year in length. With but one exception these require college graduation or its equivalent for entrance. Thirty-one schools offer a diploma for the satisfactory completion of a course of two years' in length; 18 of these having required for admission a high school education and 3 a college education. Seven schools offer a diploma for the satisfactory completion of a course of three years' in length, five of them having required for admission at least graduation from a high school. These five are the Bethany Bible School, Chicago (German Baptist); The New England Deaconess Association Training School for Nurses, Boston, Mass. (Methodist); the Florence H. Severance Bible and Missionary Training School, Wooster, Ohio (Presbyterian); the School of Theology in Bible Teachers' Training School, New York (Interdenominational); and the International Y. M. C. A. Training School at Springfield, Mass. One school and only one offers a three years' course with college graduation as a condition of entrance. This is the Hartford School of Religious Pedagogy, Hartford, Connecticut.

In addition to the diploma or certificate of graduation some institutions have found it advisable to offer as a reward for their advanced work or work of a very high standing a certain degree. Thus the Baptist Missionary Union Training School of Louisville, Kentucky, gives at the end of its two years' course

the degree of Bachelor of Missionary Training, and at the end of its three years' course the Master of Missionary Training. The Chicago Training School (Methodist), at the satisfactory completion of that one of its courses which requires college graduation for entrance, confers the degree of Master of Christian Service. The International Y. M. C. A. Training School of Springfield, Massachusetts, gives the degree of Bachelor of Humanics or the degree of Bachelor of Physical Education on the satisfactory completion of its three years' course, when either high school or college graduation has preceded entrance. The Hartford School of Religious Pedagogy of Hartford, Connecticut, bestows the degree of Bachelor of Religious Pedagogy on the satisfactory completion of its three years' course, for which graduation for college is a requisite for admission, and offers after that the degree of Master of Religious Pedagogy and Doctor of Religious Pedagogy on the successful completion of a corresponding amount of work.

EXCEPTIONS.

In addition to the information from the catalog a letter was addressed to the president or registrar of each one of these 43 schools, asking how far it was found necessary to make exceptions to the qualifications for entrance and graduation as stated in the catalog, twenty-seven replies were received. The nearly uniform answer was that there was considerable latitude in regard to the conditions of entrance, exceptions often being made. Sometimes this was because of the promise given in the personality and record of the applicant, and sometimes because of the desire of preparing foreigners for work in our country among their own people.

As to the requirements for graduation, however, the testimony was universal that great stringency was observed. Whatever the conditions of entrance might be, no person could receive the diploma given by the institution without satisfactorily completing the work mapped out.

COMMENTS.

Such are the facts in the case before us. If one may be allowed a few moments, I would say that the mere marshalling of these facts presents convincing proof that the church is really beginning seriously to consider the problem of training its workers. The day has gone by when the ordained minister alone as a trained worker is considered sufficient. The fact

that there are no less than 24 institutions with regular faculties and fully mapped-out courses of instructions, which require for admission at least high school education, or its equivalent, and then require, in most cases, two or even three years of strenuous study and normal practice before conferring a diploma, is exceedingly impressive. And all this within less than one generation, since it was only in 1881 that the earliest of these training schools was founded!

Another evidence of the strength of the courses offered and the high standing of the movement is found in the response to their appeal to college graduates. The schools and courses designed especially for them are well sustained in numbers. Even the courses which require no more than high school graduation as a condition of entrance are often sought and entered upon by college graduates, comparatively large numbers of whom are found scattered through the ranks of the students enrolled in these courses.

Nor is the fact that there is found in nearly all these schools a good deal of flexibility in conditions of admission and in the character of the courses a serious objection. It arises from the endeavor of the schools to meet existing conditions and shows that they are not theorizing but are intensely practical. The elasticity of the conditions of entrance is their answer to the question, "How is an existing condition to be met and the work accomplished in the best way?" The reasons why, for example, the standards are low for the preparation of foreigners, are that they are struggling with a new language and that in most cases their preparatory education is limited. Again, the reason why most of the schools admit special students for portions of the courses is that it is far more desirable that workers in the churches should have some training than none at all. Again, the reason why a student may be accepted in a regular course even though without the prescribed educational qualifications is that the making of an excellent worker is seen in the case of a person thus presented. In the words of one of the catalogs, "Some of the best students have been those who have used native ability and strong purpose to enable them to overtake those with fuller previous education." It is no small thing to see the diamond when it is in the rough.

Is there, then, no necessity for progress? Is there nothing to be recommended by way of advance? By no means. Progress is always in order. Is it, for example, too much to expect that

the standard for admission shall be raised where necessary, until all the training schools come to the position now taken by the great majority, that graduation from a high school or its equivalent shall be a necessary qualification for entrance? If this should seem to raise a difficulty in the way of preparing persons whom we need for certain lines of work, but who are inadequately educated, might it not be well to give in such cases a certificate of the work done rather than a diploma, and thus dignify the higher grade of work for which the diploma stands?

Would it not be possible also to draw the lines more carefully in regard to exceptional cases where persons are admitted to a regular course even though not coming up to the prescribed educational qualifications? Exceptional cases can hardly be excluded, but a greater strictness in regard to this matter would seem to be quite desirable. Some schools are already quite strict. One writes of admitting 18 students last year and turning down over twenty. This is a suggestive model for imitation.

Certainly each school should be steadfast in maintaining what seems to be the general attitude among them all in guarding jealously the value and dignity of the diplomas and degrees granted. Graduation from any one of a large majority of these schools means a great deal now. Let it never mean less. Very likely, with changing conditions, it may come to mean much more.

PROFESSIONAL DISTRIBUTION OF COLLEGE GRADUATES.

The original purpose of American colleges was mainly to train men for the ministry, but so it is no longer. Harvard, founded chiefly to educate clergymen, now gives to this profession barely 2 per cent of her graduates; Yale, begun under similar impulses, now contributes a meager 3 per cent. This and other interesting changes in the professions favored by college graduates are described in a bulletin by Bailey B. Burritt on "Professional Distribution of University and College Graduates," just issued by the United States Bureau of Education.

The decline in the numbers going into the ministry has been accompanied by a rise in the professions of teaching, law, and business. All three have been more or less consistent gainers at the expense of the ministry.

When the older colleges were established boys who expected to be the business men of the community rarely gave much thought to "higher education." That was for the "learned professions," most often, in the early days, the ministry. It is only of recent years that men with business careers ahead of them have taken advantage of college opportunities.

At Harvard the ministry yielded the leadership to law after the Revolutionary War, and law remained the dominant profession of Harvard graduates until 1880, when business took the lead. At Yale the ministry competed successfully with law until after the middle of the nineteenth century, when law took the ascendancy and kept it until 1895, being then displaced by business. At the University of Pennsylvania one-fourth of the graduates used to go into the ministry; now about one-fiftieth do so. Oberlin College, founded with strong denominational tendencies, shows the same story of the decline in numbers of men going into the ministry. At the University of Michigan, out of an army of over 15,000 graduates, only 188 have become ministers.

Aside from their contributions to the clergy, most of the universities and colleges have had favorite professions. At Columbia, Dartmouth, and Michigan, for instance, it is law; at Pennsylvania it is medicine; at Oberlin, Wisconsin, and many others, particularly the co-educational institutions, it is teaching; while a few of the universities, Brown, for example, have shown an impartial spirit, dividing up their strength almost equally among four leading professions.

A final summary of 37 representative colleges shows that teaching is now the dominant profession of college graduates, with 25 per cent; business takes 20 per cent; law, which took one-third of all the graduates at the beginning of the nineteenth century, now claims but 15 per cent; medicine takes between 6 and 7 per cent, and seems to be slightly on the decline; engineering is slowly going up, but still takes only 3 or 4 per cent; while the ministry, with its present 5 or 6 per cent of the total, has reached the lowest mark for that profession in the two and a half centuries of American college history.

BOSTON TEACHER TRAINING MOVEMENT.

Another advance step in Teacher Training is begun by the Boston Sunday schools. A course of open lectures followed by two classes is announced under the joint auspices of

Boston University School of Theology

Congregational Sunday School Association

Massachusetts Baptist Sunday School Association

The Graded Union

Board of Sunday Schools of the Methodist Episcopal Church

The Presbyterian Church of Greater Boston

Boston Young Men's Christian Association

to be held on Saturday afternoons in Ford Hall.

DES MOINES SUNDAY-SCHOOL INSTITUTE.

The second year of the Des Moines Sunday School Institute opened with a meeting on the afternoon of Sunday, October 6, at which Dr. Henry F. Cope was the speaker. The Institute united all the Sunday schools of Des Moines in a thorough-going, united effort for the training of teachers. Fifteen different courses of study are offered in classes meeting at the same time in the Y. W. C. A. building and taught by a faculty from the University and the schools. The forty-five minutes of class work is preceded each night by a forty-five minutes general lecture period for all students. The general lectures include ten on biblical subjects, ten on psychology and pedagogy of religion, and ten on organization and management of the school. The following are the courses of instruction:

1. Work for teachers of Beginners.
2. Work for teachers of Primary.
3. Work for teachers of Junior Department.
4. Work for teachers of Intermediate Department.
5. Work for teachers of Senior Department.
6. Work for teachers of Adult Department.
7. Work for supervisors on management.
8. Work on Child Psychology and Pedagogy.
9. Work on Boy Training.
10. Social Service Problems.
11. Stories and Story Telling.

13. Old Testament.
14. New Testament.
15. Life of Christ.
16. The Graded Curriculum.

The Institute is a result of the work of Professor Walter S. Athearn, Professor of Religious Education, Drake University. The plan of organization may be seen in the following statement published by them:

ORGANIZATION.

I.—BIBLE STUDY COMMITTEE OF THE INTER-CHURCH COUNCIL.

The Des Moines Sunday School Institute shall be conducted under the general direction of the Bible Study Committee of the Inter-Church Council. This committee shall sustain substantially the same relation to the institute as a board of education holds to the administration of a system of public schools.

It shall be the duty of this committee to elect a director of the institute, approve the faculty, secure suitable quarters for the institute, and to have general supervision of its work.

II.—DIRECTOR AND FACULTY.

The director of the institute shall be the executive officer of the Bible Study Committee in so far as its relation to the institute is concerned. With the approval of the committee he shall select a faculty, determine courses of study, text-books, recitation schedules, rules and regulations for students, etc. The administration of the institute shall rest with the directors and faculty. Monthly faculty meetings shall be held.

III.—ADVISORY COMMITTEE.

The superintendent of each Sunday school in Des Moines shall, by virtue of his office, be a member of the Advisory Committee of the institute. As a member of this committee, each superintendent will be the medium of communication between his school and the institute.

IV.—GENERAL COUNCIL.

The General Council shall consist of the Bible Study Committee, the director and faculty and the Advisory Committee. This council shall meet at least four times during the institute year. The meeting of the council shall be for free and frank discussion of the policies of the institute and for the projecting of new and improved methods of work.

The General Council may be convened at the call of the director or of the chairman of the Bible Study Committee. The chairman of the Bible Study Committee shall be the presiding officer of the council.

PURPOSE.

The purpose of the Des Moines Sunday School Institute is to provide instruction and training for the Sunday school workers of Des Moines and vicinity. The scope of the work includes all phases of religious education. It is not the purpose of this institute to supplant teacher-training classes in the local schools. The institute hopes to train leaders for such classes, and to offer opportunity for training to teachers in schools where no training classes have been established. The institute also offers opportunity for specialization which is not possible in the local church.

This institute is a *school of instruction*. Our pupils are expected to work. Regular lessons are assigned and students must study, recite, and pass examinations just as they do in all standard schools. The courses provided in this institute will require hard work and much time, but *they will make trained teachers*. It has not been our purpose to draft courses that could be taken without effort by teachers who feel the honor of diplomas, stars, badges or seals. We have endeavored to outline courses of training that are within the reach of the average teachers, but which require time, energy, money, and whose chief incentive is the desire to become efficient in the teaching services of the church.

Teacher-training is not the memorizing of lists of answers to drill questions. It involves more than Biblical knowledge, which, of course, is of prime importance. In order that the child may come to know the Book as a source of inspiration to the religious life, the training of the teacher must include a study of the *child* as well as a study of the *Book*.

Teacher-training is serious business. Upon its success depends the future of the Church and Christianity. Pastors must demand trained intelligence on the part of Sunday-school workers. They must stimulate a desire for more efficient teaching; they must lay the problem of the children upon the official church boards, and they must become willing to lead their forces to heroic efforts, and financial sacrifices, to the end that

the children may be nurtured in the knowledge and the admonition of the Lord.

The church must come to see that it is not so much its mission to *save sinners* as it is to *save pure and spotless boys and girls* from sinning. This mission can only be accomplished through trained teachers and adequately equipped Sunday schools.

It is to aid in such high service that the Des Moines Sunday School Institute has been established.

GENERAL NOTES.

An anonymous gift of \$10,000 to the library of Oberlin College will be used in part to secure a complete collection of the recent publications on Eugenics.

The Annual Conference of Church Workers in State Universities is to be held at the Kansas University, Lawrence, Kansas, February 4-6, with the topic "Co-operation of the Forces in Religious Work at State Universities."

Holland, like most European countries, insists upon religious training in the public schools, but her system is described as "omnidenominational." Definite religious instruction is given, but the children are not allowed to be separated according to "confessions." Sectarian schools exist, but they are essentially private institutions, and make no claim on the state for support.

George Peabody College for the Training of Teachers, at Nashville, Tennessee, is attracting wide attention in its effort to raise a million dollars for its endowment fund. The college is conspicuous for its high aim. Believing that "the most urgent educational need of the South is trained leadership," it seeks to furnish that leadership. It seeks to do for teaching in the South "what Harvard and John Hopkins have done for medicine, and what Teachers College of New York has done for teaching." The amount needed for the new undertaking is \$1,500,000, and the trustees of the Peabody fund have offered \$500,000, provided the college will raise the million.

Fifteen thousand dollars is at the disposal of the National Association of Audubon Societies to be used during the school

year of 1912-13 in aiding teachers and pupils to push the work of bird study in the schools. The Association during the school year of 1911-12 was able to supply material to teachers, which resulted in about thirty thousand children receiving systematic instruction in bird study.

At the election in November the Colorado voters pass upon the proposition of the Direct Legislation League for placing the playgrounds, recreation, neighborhood and social centers, public baths, public libraries and schools under the same authority. The proposed amendment also provides that except during school hours, school houses shall be open to the people for discussion of public questions concerning their civic, social, business and political affairs. At present the conduct and business of the schools are regulated and controlled by general state statutes. In order to facilitate the wider use of the school plant by the people of the cities the league has included in the draft of the amendment a home rule provision for the schools.

During the coming academic year New York University will offer two courses in Religious Education. One of these courses will treat of the general problems of Religious Education and is given in the School of Pedagogy. The other course deals with "The Racial Sense of Sin" and is given in the Graduate School. One course is mainly practical in nature, the other theoretical. Ministers, Sunday school teachers, Y. M. C. A. officers, and other religious workers should find these courses of interest and value to them. Both courses are given by Professor H. H. Horne, in the Washington Square Building on Monday afternoons beginning at 3:45.

HIGH SCHOOL CREDITS FOR BIBLE STUDY.

The High School board of North Dakota has approved a plan of correlated Bible study co-operating with the North Dakota Sunday School Association. The High School board issues a Bible study syllabus for High School students. The course therein outlined has been approved by the State Board and every High School student who passes an examination based on this syllabus is given a half credit on his High School course. The work is to be taken not in the High School, but at the choice of the student in a Sunday school, under the direction of pastor or priest or privately. The work is intended to occupy about ninety study periods of forty-five

minutes each but this schedule is not compulsory. Standardization is secured by the examination which is given by the High school board as a State examination.

The plan is the result of an address given by Professor Vernon R. Squires of the State University before the State Educational Association and the syllabus was drafted by a special committee appointed by that Association, later approved by the High School Council and adopted by the High school board of the State.

CHILD WELFARE AND MOVING PICTURES.

Sometimes the principal difference between the United States and Canada is that in the former we talk first about social reforms and in the latter they are first secured. Conservative Montreal held a Child Welfare Exhibit in October at the time of the meeting of the Canadian Conference of Charities and Correction. In connection therewith The Child Welfare Moving Picture Committee was organized under the initiative of the University Settlement. Three performances a week are given in the city park with pictures on child welfare or on subjects educational and entertaining. In this as in other attempts to improve the moving picture exhibition the manufacturers have given hearty co-operation.

MORAL EDUCATIONAL CONGRESS.

At the Second Annual Congress for Moral Education held at the Hague August 22-27th about two hundred writers sent papers which were printed in advance and the requests for the privilege of discussion were so many that only five minutes could be allowed for each speaker. While the keenest interest was manifested there seemed to be a tendency to think of moral education in not more than two possible forms and on these two the Congress was very clearly divided. There were the advocates of the teaching of morals or of ethics as a subject, and those who held that moral education could be based only upon religious faith, usually the latter involving the formal teaching of religion in the schools. The proceedings of the Congress are published in a volume of one thousand pages.

A FRONTIER POLYTECHNIC.

Montana leads in the attempt to give training in citizenship by farm work and industry. To frontier boys Mr. James J. Hill has given 160 acres of land near Billings where any boy

or girl with or without money may become a citizen, earn his living and pay his school expenses. The polytechnic State maintains a non-sectarian church in which its young citizens worship irrespective of creed.

Wellesley College now has a course in Religious Education. The work is in charge of Professor Muriel Streibert.

The Grand Rapids Public Library sends out traveling boxes to Sunday Schools, the list of books for teachers being checked from the list published in RELIGIOUS EDUCATION.

Presbyterian students at the University of Illinois now have a new church building known as the McKinley Memorial for their special use.

SUNDAY SCHOOL NOTES.

At St. John's Sunday School, Providence, R. I. (Rector, Lester Bradner, Ph.D.) the arrangement for exercises is as follows:

The school opens every Sunday at 9:30 A. M. At this hour the two lower departments attend service in the chapel, while the two upper departments have opening exercises in the church with remarks by the superintendent. At ten o'clock the whole school meets together in the church for general exercises. Thereafter each class goes to its separate work. The Junior and Senior Departments have their class sections in the chapel, while the Primary and Intermediate are distributed for work among the rooms in the Parish House.

"Our school of religion will be somewhat different from the ordinary 'Sunday School' that we elder folk went to. A completely graded course, following the development of the public school pedagogy, will be used throughout. An experienced kindergartner will have charge of the tiny tots. Our teachers will be mature men and women, not older children. Missions will be taught part of the time every Sunday. The stereopticon will be much used. Reports will be rendered to parents. High school boys and girls will have special classes, studying alternately, missions, and civic Christianity. We aim to have a school that you, the children and we ourselves will

regard as a fascinating but real good school."—*From announcement of St. Christopher's Episcopal Church, Oak Park, Ill.*

Denominational publishers report double the number of graded lessons in use for this year as compared with last. One publisher estimates that 50 per cent of the Sunday schools are using the new graded lessons either in part or in whole.

At the First Congregational Church of Los Angeles, Rev. Harold S. Tuttle, Director of Religious Education, is giving a ten weeks' course in the study of the critical period of Hebrew history. Kent's "Kings and Prophets" will be the basis. The hour is 6:45 Wednesday evenings. The topics are: (1) Elijah and the Prophetic Order. (2) Amos: a New Conception of Religion. (3) Hosea: Jehovah's Love. (4) Isaiah: A Preacher in Politics. (5) Hezekiah: Forerunner of Social Reform. (6) Josiah and the Great Reform. (7) Deuteronomy. (8) Jeremiah: The "Lincoln" of Judah. (9) Ezekiel: The Significance of the Exile. (10) The Teaching Value of the Prophetic Period. This church is uniting with the Y. W. C. A. to conduct "neighborhood Bible classes" in homes, meeting on week days, either morning or evening.

PAID SUNDAY-SCHOOL TEACHERS.

The First Unitarian Church of Detroit, Michigan, has unique features in its Sunday school. With one exception its faculty is composed of professional teachers, recruited from the public schools, High schools and Kindergartens. These teachers are paid a salary of at least one hundred dollars each for the forty-week year, the necessary money being provided for in the regular church budget, the total expense being about \$1,250.

The school program provides that all scholars go at once to their classes and lesson work begins in every grade for a period of 45 minutes following which all scholars meet for united worship for 15 minutes.

One form of social service is developed by the plan of regular addresses to the pupils on Charities in the cities given by representative workers. After hearing the addresses pupils of the school at stated times take a secret ballot and vote for those philanthropies which they will help from their school treasury. In addition to many other activities this school has weekly-day classes in gymnastics and folk dancing.

THE DECENNIAL CONVENTION.

CLEVELAND, OHIO, MARCH 10-13.

All the present indications point to the next general Convention of the Religious Education Association as surpassing all preceding Conventions in value and interest.

The Cleveland meetings will constitute the Decennial Convention. We ought to make it a great rally of all the working forces and the membership of the Association; a time for the survey of progress and for planning larger usefulness and further advance.

Attendance on the Conventions easily doubles the value of membership. This is a very mild way of saying that to which hundreds of members have testified.

THE CLEVELAND PROGRAM.

The program will consist of about thirty different meetings with at least one hundred papers and addresses, but we have adopted the policy of avoiding a large number of meetings at any one time and of endeavoring to avoid the competition of similar interests in the different departemnts. This is being secured by beginning the meetings with the work of the Council on Monday and the departments on Tuesday morning and also by holding several joint sessions of departments.

The evening sessions, to be held in Gray's Armory, will have an unusually fine array of speakers. President Judson has already secured nearly all the acceptances for the evening programs. At an early date a Convention bulletin will announce the speakers.

The departmental meetings will be held principally in the halls and churches in the neighborhood of Plymouth Congregational Church as follows:

THE COUNCIL.

The Council meets Monday and Tuesday, March 10th and 11th, in the Statler Hotel, discussing "*Social Education in the High Schools*," an intensive study of modern means of moral training in high schools. All persons interested in this problem are invited to attend the meetings of the Council at this Convention.

UNIVERSITIES AND COLLEGES.

This department will meet on Tuesday, Wednesday and Thursday. On Tuesday one session will be devoted to "The Teaching of the Bible in Colleges" and on the days following to the following topics: "Religious and Moral Instruction in Professional Schools," "Moral Aspects of College Athletics," "Chapels and Assemblies."

CHURCHES AND PASTORS.

This department will meet in four sessions on Tuesday, Wednesday and Thursday, meeting jointly with Christian Associations on Tuesday to discuss "Relations of the Churches with the Y. M. C. A." and "Community Programs for Religious Education" and on Wednesday, jointly with the department of Sunday Schools, discussing "Preparation for Citizenship," "Moral Training in the Church," "Educational Co-Ordination of the Church and the Sunday School." The program is quite incomplete as yet. Those who remember the splendid array of topics in this department at St. Louis can count on an equally strong program for Cleveland.

SUNDAY SCHOOLS AND TEACHER TRAINING.

This department will hold meetings on Tuesday and Wednesday with its annual business meeting on Thursday. The following are amongst the topics to be treated: "Correlation of Educational Work in Local Churches," the report of a special commission on this subject. "Graded Worship," the report of a commission. "Children and Church Worship," "Relations of Sunday Schools to Christian Associations," "The Sunday School and Recreation," "Boy Life in the Sunday School," "Training for Citizenship Through the High School Curriculum," "Training for Citizenship Through Boys and Girls Clubs."

PUBLIC SCHOOLS.

Two sessions will be held in the department of Public Schools. The first on Wednesday, March 12th, at 4:00 P. M., will discuss "Practical Plans of Moral Training in Elementary Schools." This will take up the possibilities of such training through Athletics, Moving Picture and Stereopticon, Dramatic Work and Pageants, and methods of direct instruction. The second session on Thursday at 4:00 P. M. will discuss "Possible Plans of Relating Religious Instruction to the work of the

Elementary School." At this session various definite proposals which have been made and plans which have been tried for co-ordinating the work of the churches and the schools and for securing direct religious instruction with academic credit will be discussed.

SOCIAL WORKERS.

Two sessions will be held in this department. The first will discuss "Education in Social Service through the Church, the Sunday School, Young People's Societies and the College." The second will discuss "Religious Education in Social Service Institutions." It will have in mind particularly the work of the settlements and of other institutions not directly related to the Churches. The meetings of this department in Cleveland with its progressive social spirit will have especial value.

TRAINING SCHOOLS FOR LAY WORKERS.

This new department made a splendid beginning in St. Louis and is laying careful plans for advanced work at Cleveland. It will probably hold two sessions.

CHRISTIAN ASSOCIATIONS.

This department will hold four sessions—one jointly with Churches and Pastors, one jointly with Sunday Schools, one jointly with Universities and Colleges and one for its own special work. At each of the first three the relation of the Association to the different types of institutions and their co-ordination at the point of religious education will be the subject of discussion. These gatherings afford Association workers a unique opportunity to discuss plans for the co-ordination of their work with other religious and educational agencies.

THE HOME.

Following the plan of the St. Louis Convention the department of the Home will hold its sessions immediately preceding and in the same place as the meetings of the department of Public Schools. The programs for this department will be worked out in co-operation with the officers of the National Congress of Mothers.

OTHER MEETINGS.

During recent years the custom has developed of holding at the time of the R. E. A. Convention important gatherings of kindred societies and of groups especially interested in relig-

ious education. Several of these are private groups including several of the denominational commissions on religious education and on higher education. In addition to these, plans are under way for a conference on "Moral Uplift through Penal Institutions," and for meetings of the Church Directors of Religious Education.

LOCAL ARRANGEMENTS.

The committees for the Convention in Cleveland are already well organized and much efficient work has been accomplished.

Hotel headquarters will be at the Hotel Statler, a new, large and beautifully arranged hotel. Some of the departmental and smaller sectional meetings will also be held here.

The departmental meetings and *office headquarters* will be within easy walking distance of the Hotel headquarters. The places of meeting include the new Y. M. C. A. and the churches in its vicinity. The general arrangement for the places of meeting promises to offer the greatest convenience and accessibility the Association has ever enjoyed.

The evening sessions will be held in Gray's Armory, a large auditorium easily seating over two thousand and within walking distance from hotel headquarters.

PROGRAMS AND BULLETINS.

Preliminary programs of the Convention are prepared from time to time and mailed to all members. They will be sent without charge to any other persons upon making request at the office of the Association, 332 South Michigan Avenue, Chicago.

THE CLEVELAND LOCAL COMMITTEES.

The following are the chairmen of the thirteen convention committees:

Charles F. Thwing, LL. D., Pres. Western Reserve Univ.—Executive Committee.

Mr. Samuel Mather, Pickands, Mather & Co., Western Reserve Bldg.—Citizens Committee.

Mr. S. P. Fenn, Sherwin-Williams Co.—Finance Committee.

Mr. F. A. Scott, Warner & Swasey Co.—Places of Meeting.

Prof. Powell Jones, Board of Education—Music.

Mr. D. C. Mathews, Western Reserve University—Student Attendance.

Mr. Livingston Fensmith—Office Headquarters.

Mr. H. B. Mowbray, Pilgrim Cong. Church—Membership.

Rev. C. E. Burton, Euclid Ave. Cong. Church—Devotional.

Dean DuMoulin, Trinity Cathedral—Sunday Services.

Rev. C. L. Fiske, 1229 Schofield Bldg.—Local Exhibits.

Rev. E. R. Wright, Federated Churches, 1223 Schofield Bldg.—Publicity.

Solomon Weimer, Board of Education—Reception and Ushers.

Mr. S. P. Mason, Cleveland Chamber of Commerce—Transportation.

RELIGIOUS EDUCATION AT PEABODY COLLEGE.

An advance circular from the new Peabody College for Teachers, Nashville, Tenn., gives a distinct place to the development of the religious-social life. It says:

"Peabody College will put special emphasis upon systematic training for social and religious service. Upon the crowning point of the campus will be situated its noblest edifice, the Social-Religious Building. Standing at the head of the academic quadrangle and in the center of the dormitory section, it will indicate at once by its position and character the supremacy of religious experience and the unification of the entire life within the institution in social service. Systematic training in religious education and definite preparation for social participation will be provided. Both by actual instruction and by co-operation in community affairs the students of the College should increase not only their purpose but also their ability to serve. Thus the College hopes to assist in perfecting the connection between education and human affairs, religion and life, moral ideals and social practice, so that those who go out to administer the schools may be fitted to equip them with religious and moral efficiency as well as with intellectual and motor skill."

TEXAS STATE ASSOCIATION.

Following a conference on Religious Education held at the State University of Texas, October 25 to 27, the organization of a State Association of Religious Education was perfected. The following officers were elected:

Dr. C. M. Bishop, president of the Southwestern University, Georgetown, president.

Dr. F. L. Jewett, Bible chair, University of Texas, secretary-treasurer.

L. A. Coulter, secretary of the State Y. M. C. A., Dallas, first vice president.

Bishop George H. Kinsolving, second vice president.

W. N. Wiggins, secretary of the Interdenominational Sunday School Association, third vice president.

Mrs. F. S. Davis, Dallas, fourth vice president.

The executive committee for the coming year is composed of these members:

Dr. Frederick Eby, chairman; Dr. Arthur F. Bishop and Dr. W. J. Battle.

These officers were elected on the nominations of the nominating committee, consisting of Dr. W. S. Sutton, Dr. Frederick Eby, Dr. T. R. Sampson, T. C. Currie, J. L. Kesler, Dr. Frank Seay and Mr. Townsend, who is in charge of the Baylor Preparatory School at Belton.

CONSTITUTION.

This is the constitution adopted by the Association:

"The name of this organization shall be 'The Texas Association for Religious Education.'

"Its purposes are:

"1. To promote moral and religious education and to increase the efficiency of all persons and agencies engaged in character development.

"2. To co-operate with all agencies engaged in religious social training.

"3. To conduct conventions and local conferences.

"4. To aid in disseminating information and advice.

"5. To direct expert investigations.

"6. To publish special literature.

"Officers of the association shall be: A president, four vice presidents and a secretary-treasurer. They shall discharge the duties usually performed by such officers. There shall also be an executive committee. They shall direct the work of the convention between sessions and make investigations, publishing such information as they may decide upon. The executive committee shall determine upon the time and the place for the general sessions of the organization and will prepare all programs. All officers, inclusive of the executive committee, shall be nominated by a nominating committee of seven and shall be elected by the association.

"The membership of this organization shall consist of religious workers, educators, leaders in social service, parents and all who are interested in religious education. All citizens of Texas, members of the International Religious Education Association, are *de facto* members of this association.

"Members are required to pay an annual fee of \$1 for the support of the organization."

TEXAS CONFERENCE ON RELIGIOUS EDUCATION.

A number of leading college men of Texas met for the conference on Religious Education held at the State University, Austin, October 25th to 27th.

The program following was arranged by an executive committee, appointed by the Texas Director of the Religious Education Association, and composed of the following:

Prof. Frank L. Jewett, Instructor Texas Bible Chair, Austin, Chairman.

Dr. R. E. Vinson, President Austin Presbyterian Theological Seminary.

Dr. C. M. Bishop, President Southwestern University, Georgetown, Texas.

The program of this conference is printed below as giving an excellent example of the possibilities of such a gathering:

FIRST SESSION.

Theme: Religious Education in the State Institutions of Higher Learning in Texas.

Prayer: Dr. E. C. Caldwell, Austin Presbyterian Theological Seminary.

9:00—Opening Remarks: Dr. W. S. Sutton, Dean of the Department of Education, the University of Texas, Director for Texas of the Religious Education Association.

9:15—Election of Chairman and Secretary. Appointment of Committees.

9:20—Religious Education in the University of Texas, the Agricultural and Mechanical College and the College of Industrial Arts: Dr. W. T. Mather, Chairman of the School of Physics, the University of Texas.

Discussion: President W. B. Bizzell, College of Industrial Arts, Denton, Texas; Dr. Frederick Eby, the University of Texas; Dr. C. P. Fountain, Head of the School of English, Agricultural and Mechanical College, College Station, Texas.

10:10—Religious Education in State Normals: President H. F. Estill, Sam Houston Normal Institute, Huntsville, Texas.

Discussion: President R. B. Cousins, West Texas State Normal College, Canyon City, Texas; President C. E. Evans, Southwest Texas State Normal School, San Marcos, Texas; President W. H. Bruce, North Texas State Normal College, Denton, Texas.

11:00—The Young Men's Christian Association in State Schools: Mr. T. W. Currie, General Secretary, Young Men's Christian Association, the University of Texas.

11:10—The Young Women's Christian Association in State Schools: Miss Mabel Stafford, Executive Secretary, State of Texas, Young Women's Christian Association.

11:20—Open Discussion.

SECOND SESSION.

Theme: Religious Education in Church Schools in Texas.

Prayer: Reverend William Paul Williams, Rector, All Saints Chapel, Austin.

2:30—The Place of the Church School in Religious Education: President S. P. Brooks, Baylor University, Waco, Texas.

2:50—Biblical Instruction in Church Schools: Professor Frank Seay, Southwestern University, Georgetown, Texas.

Discussion: President T. S. Clyce, Austin College, Sherman, Texas; President T. G. Harris, San Marcos Baptist Academy, San Marcos, Texas; President F. B. Kershner, Texas Christian University, Fort Worth, Texas; President Mercer Johnston, West Texas Military Academy, San Antonio, Texas; Dr. W. D. Bradfield, Pastor First Methodist Church, Austin, Texas; Bishop G. H. Kinsolving, Austin, Texas.

4:10—The Young Men's Christian Association in Church Schools: Mr. John L. Hunter, State College Young Men's Christian Association, Secretary, Dallas, Texas.

4:20—The Young Women's Christian Association in Church Schools: Miss Helen Knox, State College Young Women's Christian Association, Secretary, Austin, Texas.

4:30—Open Discussion.

THIRD SESSION.

Prayer: Dr. R. E. Vinson, President Austin Theological Seminary.

7:30—Musical Program.

8:00—Address: Henry F. Cope, General Secretary Religious Education Association, Chicago, Illinois.

9:00—Reception in Honor of Dr. Henry F. Cope and Visiting Delegates, Young Men's Christian Association Building.

FOURTH SESSION.

Theme: Religious Education in the Public Schools of Texas.

Prayer: Reverend J. W. Kerns, Pastor Central Christian Church, Austin.

8:30—University Chapel Address: Dr. Henry F. Cope.

9:00—The Attitude of the State of Texas Towards Religious Education in the Public School System: Honorable F. M. Bralley, State Superintendent of Public Instruction, Austin, Texas.

9:20—The Bible in the Public Schools: Mr. J. F. Kimball, Superintendent City Schools, Temple, Texas.

Discussion: Mr. P. W. Horn, Superintendent City Schools, Houston, Texas; Mr. T. D. Brooks, Superintendent City Schools, Hillsboro, Texas; Mr. G. B. Carpenter, Superintendent City Schools, Wichita Falls, Texas; J. C. Lattimore, Superintendent City Schools, Waco, Texas.

11:20—Reports of Committees.

Sunday, 11:00 A. M.—United church service addressed by Henry F. Cope, "The Laws of the Spiritual Life."

3:00 P. M.—Address by Dr. Cope, "Modern Bible Study."

The Decennial Convention

CLEVELAND
March 10-13, 1913

"Religious Education and Civic Progress"

If you expect to attend it will be well to send
word to the office now

NEW BOOKS.

I. PRINCIPLES.

(INCLUDING PHILOSOPHY AND PSYCHOLOGY.)

ADENEY, W. F., *The Christian Conception of God*. (Fleming H. Revell Co., \$1.00 net.)

BALDWIN, SIMEON E., *Relations of Education to Citizenship*. (Yale University Press, \$1.15 net.) The Dodge Lectures delivered by the Governor of Connecticut at Yale University. The point of view is that of Christian citizenship and the responsibility of educated men and women thereto.

BEACH, ARTHUR G., *Endeavors After the Spirit of Religion*. (Sherman, French & Co., \$1.00 net.) A plea for a place for a simple and scientific religion in the life of today.

BOAS, FRANZ, *The Mind of Primitive Man*. (The Macmillan Co., \$1.50 net.) Careful studies, papers and lectures on mental traits and culture in primitive races. Invaluable to the thorough going student of psychology.

BOYDSTUN, JAMES F., *The Science of Human Nature*. (Sherman, French & Co., \$2.00 net.) A remarkable attempt to put into brief compass the whole philosophy of human life. More interesting to the curious than valuable to the student.

BREASTED, JAMES H., *Development of Religion and Thought in Ancient Egypt*. (Scribner's, \$1.50 net.) Of the high standard of all Professor Breasted's work. Traces the development of religious ideas under nature impressions.

BUTZ, GEORGE S., *The Rise of the Modern Spirit in Europe*. (Sherman, French & Co., \$1.25 net.) Lectures on ideals and tendencies going to make up the character of the present age, especially as to the humanistic movement in Europe.

CASTLE, W. E., COULTER, J. M., DAVENPORT, C. B., EAST, E. M., TOWER, W. L., *Heredity and Eugenics*. (University of Chicago Press, \$2.50 net.) A course of lectures which furnishes for the student an excellent introduction to this special field.

CORNELISON, ISAAC A., *The Natural History of Religious Feeling*. (G. P. Putnam's Sons, \$2.00 net.) Written from the point of view of Professor James as to the religious emotions, and emphasizes the uses of the emotions in their proper place as means in religious development. On the whole a suggestive piece of work.

DAVENPORT, CHARLES B., *Heredity in Relation to Eugenics*. (Henry Holt & Co., \$2.00 net.) The first fruitage of the Station for Experimental Evolution, of the Carnegie Institution at Washington. From biological and physiological data and from the records of the Eugenics office at Cold Springs Harbor, New York, Dr. Davenport draws out his thesis. The scientific treat-

ment of such a subject makes the book of interest even to the layman and of greater importance to every educator. It includes a section on "Eugenics and Euthenics."

DAWSON, JOHN L., *A Race's Redemption*. (Sherman, French & Co., \$1.00 net.) On the work of Jesus in securing a complete evolution of the Christian race, a study marked by the modern breadth of statement which characterizes the books of this author.

ELLWOOD, CHARLES A., *Sociology in Its Psychological Aspects*. (D. Appleton & Co.) An interesting treatment, not only as a study of sociology, but for its psychological point of view. The author's emphasis is on social controls of conduct while his interests are evidently deeply and sanely religious.

FIGGIS, JOHN NEVILLE, *Civilization at the Cross Roads*. (Longmans, Green & Co., \$1.00 net.) An argument for the transcendental in Christianity, and the supernatural in the Gospels in view of the decay of faith in modern life.

GARTER, JOHN PALMER, *Current Educational Activities*. (J. B. Lippincott Company.) The annals of educative progress during the last year. Miscellaneous articles, reports of movements and organizations. A valuable compendium.

HALL, G. STANLEY, *Educational Problems, Volumes One and Two*. (D. Appleton & Co., \$7.50 net.) Two large volumes in which President Hall discusses the application of his now well known theories to many of the most important problems of moral and religious education. One is struck with the titles of chapters on the Sunday school, Sunday observance, pedagogy of missions, pedagogy of sex. There is an enormous amount of material for all those who are competent to use it wisely.

HERTER, CHRISTIAN A., *Biological Aspects of Human Problems*. (The Macmillan Co., \$1.50 net.) Personal problems, those arising in social relations as well as those in education, are briefly treated in fairly simple terms of modern science in their relations to biology and the physical life. The book is more of a practical than a scientific contribution.

HOWERTH, IRA W., *The Art of Education*. (Macmillan Co., \$1.00 net.) By the Professor of Education in the University of California. A study of the social interpretation of education in scientific terms. About one-half of the book is devoted to principles and the other half to their application in methods.

LEUBA, JAMES H., *A Psychological Study of Religion*. (The Macmillan Co., \$2.00 net.) By the Professor of Psychology at Bryn Mawr. The emphasis is on religion rather than on psychology. While parts of the book seem to be fragmentary it includes a large amount of data gathered together from a variety of sources. The author insists on the testimony of science to theology.

MUNROE, JAMES PHINNEY, *New Demands in Education*. (Doubleday, Page & Co., \$1.25 net.) Much of the modern criticism of the public school sympathetically expressed in simple terms by a business man.

PARTRIDGE, G. E., *Genetic Philosophy of Education*. (Sturgis & Walton, \$1.50.) A most vigorous application of the philosophy of G. Stanley Hall to all phases of education. Includes chapters on moral education and religious education. In spite of some absurd statements the book is of value and interest as an epitome of Dr. Hall's work.

ROOT, JEAN CHRISTIE, *Edward Irving. Man, Preacher, Prophet*. (Sherman, French & Co., \$1.00 net.) An inspiring interpretation of a remarkable character.

Second International Moral Education Congress. Papers contributed by some of the American Writers and a Review of Recent American Literature on Moral Education. (American Committee of the International Congress.)

WILM, EMIL CARL, *The Culture of Religion*. (The Pilgrim Press, \$0.75 net.) Deals directly with principles and problems of religious education. An introductory chapter is followed by discussions of religious education in the home, in the public school, in the Sunday school and colleges and universities and in technical schools. A practical work written with the background of wide reading and study and in sympathy with the modern view-point.

II. THE HOME.

GENUNG, JOHN F., *The Man with the Pitcher*. (Thomas Y. Crowell Co., \$0.50 net.) Another approach to the story of Jesus. Suitable for home reading.

KERR, LEGRAND, *The Care and Training of Children*. (Funk & Wagnalls Co., \$0.75 net.) The physical conditions of infancy and in early school days with chapters on the child's moral development. It is practical and simple.

LOWRY, E. B., *False Modesty*. (Forbes & Co., \$0.50 net.) Another booklet for parents. There is a wealth of this material highly valuable if only we could persuade every father and mother to read it.

LOWRY, E. B., *Himself*. (Forbes & Co., \$1.00 net.) *Herself*. (Forbes & Co., \$1.00 net.) *Confidences*. (Forbes & Co., \$0.50 net.) *Truths*. (Forbes & Co., \$0.50 net.) *False Modesty*. (Forbes & Co., \$0.50 net.) It is always difficult to find sane and reliable books on sexual morality. These little manuals can be heartily commended. They have the endorsement of physicians and are cleanly and helpfully written. Can be put in the hands of those for whom they are intended with confidence.

MOLL, DR. ALBERT, *The Sexual Life of the Child*. (The Macmillan Co., \$1.75 net.) Translated from the German by

Dr. Eden Paul with an introduction by Dr. Edward Thorndike. A valuable study of the sex factor. Gives history, development and importance in psychology and education. A dignified, frank and scientific treatment.

RICHARDSON, NORMAN, *Sex Culture Talks to Young Men*. (Eaton & Mains.) One of the few books that you can safely put in the hands of young men. Clean and attractive.

SAINT MAUR, KATE V., *Making Home Profitable*. (Sturgis & Walton, \$1.08 net.) Practical plans of home, gardening, poultry, etc., reviewed here especially for its value in suggesting home work in which all members of the family may have a part.

STALL, REV. SYLVANUS, *What Parents Should Teach Their Children*. THWING, CHARLES F., *The Recovery of the Home*. HANSON, HOWLAND, *The Function of the Family*. (American Baptist Publication Society, \$0.10 net.) The Baptist Social Service Commission is rendering splendid service through these pamphlets. They ought to have very wide circulation in churches. Dr. Stall's book is important because its emphasis is on direct teaching by the parent rather than the dodging of this duty and delegating it to books.

WILDER, CHARLOTTE F., *The Child's Own Book*. STRONG, ANNA LOUISE, *Boys and Girls of the Bible*. BEARD, FREDERICA, AND ROBINSON, EMMA A., *Journeys and Adventures of the Mighty Men of Old*. MANN, MAY R. AND HOSS, MARY E., *Building of a Nation*. SOARES, THEODORE G. AND LILLIAN, *Lessons from the Great Teachers*. WILDER, CHARLOTTE F., *The Wonderful Story of Jesus*. ARNOLD, SARA KEESE, *Into All the World*. BARTON, WILLIAM E., *A Book on Bible Classics*. (Howard-Severance Co.) A series of beautifully printed and illustrated readings of the Bible stories. There is no attempt to use the biblical language and although the transcriptions seem occasionally to ignore modern scholarship the books are to be commended for their usefulness particularly in the home. Their very appearance ought to persuade children to read them and many of the stories are told with real skill.

III. PUBLIC SCHOOLS.

BROWN, H. A., *The Readjustment of a Rural High School to the Needs of the Community*. (Government Printing Office.)

CHUBB, PERCIVAL, ET AL., *Festivals and Plays*. (Harper & Brothers, \$2.00 net.) The work of Professor Chubb and his associates at the Ethical Culture School, New York. Both the principles and the method of education through festivals, plays and recreation. Especially valuable in the treatment of dramatics.

COOLEY, EDWIN G., *Vocational Education in Europe*. (Commercial Club of Chicago.) The result of a one year's investigation of the vocational schools of Europe, conducted for the

Commercial Club of Chicago. A most valuable source of information on this topic.

GESELL, ARNOLD L., *The Normal Child and Primary Education*. (Ginn & Co., \$1.25 net.) A teachers' book. Instinct with human feeling yet thoroughly scientific in its approach to the problem. A sane and practical work intended for the public school teacher. It is the best and most helpful study that could be offered to the Sunday-school primary workers in place of the mass of diluted twaddle to which they are usually invited.

GULLIVER, LUCILE, *The Friendship of Nations*. (Ginn & Co.) An excellent text-book on peace, for boys and girls in the public schools.

HASTING, WILLIAM P., *Education. The Old and the New*. (Hastings.) A plea for child conservation and for better results in the school by closer attention to the child's actual needs, especially in outdoor recreation.

HERTS, ALICE MINNIE, *The Children's Educational Theatre*. (Harper & Bros., \$1.25 net.) Describes the work in which the author has been so successful and shows how intellectual and moral interest is developed by children's participation in dramatics.

KRAUSE, FLORA L., *Manual of Moral and Humane Education*. (R. R. Donnelley & Sons.) By nature study, civics and art the pupil in the elementary school is led to the realization of the moral life. There is much valuable material for teachers in this book.

LEVERMORE, CHARLES H., *The Students' Hymnal*. (Ginn & Co., \$0.50.) Prepared for public school use. The hymns are of a high character, setting an example to Sunday schools. Both hymns and responsive readings are such as to be very unlikely to give offense to any.

Proceedings of the Second International Moral Education Congress. (The Hague, \$4.25, Martinus Nijhoff.) Over one thousand pages of papers in English, French, German and Dutch. Quite disappointing in view of the material produced at the first Congress. The emphasis seems to have been at this Conference either on the old formal method of instruction about morals or on teaching religious subjects.

SACHS, JULIUS, *The American Secondary School and Some of Its Problems*. (The Macmillan Co., \$1.10 net.) A plea for a new comprehensive and more personal program for the public high school.

SOLDAN, FRANK LOUIS, *The Century and the School*. (The Macmillan Co., \$1.25 net.) Miscellaneous papers by the late Professor Soldan whose important work in St. Louis gives to them additional interest.

SORLEY, W. R., *The Moral Life*. (G. P. Putnam's Sons, \$0.40 net.) Would make an excellent text-book on morals for adult classes.

WREIDT, ERNEST A., *A Report on Vocational Training in Chicago and in Other Cities.* (City Club of Chicago.) An important and comprehensive study.

IV. THE CHURCH.

ANDERSON, R. P., *Successful Boys' Clubs.* (United Society of Christian Endeavor.) Especially valuable for its brief descriptions of games, sports and studies which have been found practicable in boys' clubs.

ASHENHURST, J. O., *The Day of the Country Church.* (Funk & Wagnalls Co., \$1.00 net.) Another helpful rural life book. Includes short chapters on the rural Sunday school and character development in the country.

BURRITT, BAILEY B., *Professional Distribution of College and University Graduates.* (Government Printing Office.) Especially striking in the figures given showing the decrease in the students for the ministry in American universities and colleges.

CARTER, HENRY, *The Church and the New Age.* (Hodder & Stoughton, \$1.25 net.) An absorbing study and frank treatment of the causes for the present decadence of the churches and of their new social responsibility. No minister can afford to miss reading this book. It will grip and hold from first to last.

GOLLOCK, G. A., *Bible Studies in Outline. The Purpose of the Fourth Gospel.* (Longmans, Green & Co.) The kind of text-book that can be heartily commended for school use, suited to the later high school years.

INTERNATIONAL COMMITTEE OF Y. M. C. A.'s, *The Country Church and Rural Welfare.* (Association Press, \$1.00.) A symposium on the work of the country church in its relation to other rural agencies.

JEFFERSON, CHARLES EDWARD, *The Minister as Shepherd.* (Thomas Y. Crowell & Co., \$1.00 net.) The George Shepard lectures on preaching at Bangor Theological Seminary. An application of the title in all the phases of the minister's work.

LLOYD, FREDERIC E. J., *The Prayer Book of the Protestant Episcopal Church. Simplified and arranged.* (Ritzmann, Brookes & Co.)

REEVES, FRANCIS B., *The Evolution of Our Christian Hymnology.* (John C. Winston Co., \$1.25 net.) Contains some interesting historical material especially in the comments on hymn doggerel and in the author's illustrations thereof.

TAFT, ANNA B., *Community Study for Country Districts.* (Missionary Education Movement, \$0.35 net.) Directions and blanks provided by the Young People's Missionary Movement. Churches and Federations of Churches will find this valuable.

THOMAS, W. H. GRIFFITH, *The Work of the Ministry.* (Hodder & Stoughton, \$1.50 net.) On pastoral work, homiletics and church service largely from the Episcopal point of view. Refreshingly sympathetic and alive.

V. THE SUNDAY SCHOOL.

ALLEMAN, HERBERT C., AND DUNBAR, W. H., *The Book and the Message*. Book I. WEIGLE, LUTHER A., *The Pupil and the Teacher*. Book II. SMITH, A. H., *The Lutheran Church and Child-Nurture*. Book IV.) Lutheran Teacher Training Series. (Lutheran Publication Society.) The teacher training books of the Lutheran Church. Distinctly better than the average in elementary training books. The work of Weigle stands out as certainly one of the best in this field.

BEALS, CHARLES ELMER, *Religious Studies for Laymen*. (Charles Elmer Beals, Brandon, Vt., publisher.) This series is likely to be exactly suited to adult classes seeking a fairly modern statement of theology in a systematic form.

COPE, HENRY F., *Efficiency in the Sunday School*. (Geo. H. Doran Co., \$1.00 net.) 253 pages. An attempt to apply efficiency tests to the modern Sunday school and to suggest better methods of securing results in religious education.

CORBETT, CHARLES H., *Old Testament Story*. (University of Chicago Press, \$1.00 net.) Also note book to accompany this \$0.50 net.) A distinct advance on the material for Old Testament study in the Sunday school.

FEENEY, REV. BERNARD, *The Catholic Sunday School*. (B. Herder, \$1.00 net.) Indicating this type of work in the Catholic parishes and giving plans and suggestions. Archbishop Ireland's introduction is especially strong and illuminating.

HALPIN, REV. P. A., *The Method of the Catholic Sunday School*. (Joseph F. Wagner.) Two series of chapters on the ideals of the teacher in the Catholic Sunday school.

KENT, CHARLES FOSTER, *The Great Teachers of Judaism and Christianity*. (Jennings & Graham, \$0.75 net.) In the Modern Sunday School Manual series, excellent teacher training text on history of religious pedagogy in Bible times.

LESTER, REV. H. A., *Sunday School Teaching. Its Aims and Its Methods*. (Longmans, Green & Co., \$0.70 net.) Treats of methods of Sunday school teaching. First half valuable to elementary students of pedagogy. The directions are very practical. Second half especially useful to Episcopalian workers with treatment of the prayer book and catechism.

MICHAEL, REV. OSCAR S., *The Sunday School in the Development of the American Church*. (The Young Churchman Co.) By the American Church is meant the Episcopal Church. The book contains highly interesting contributions to Sunday-school history. It includes an account of the commission movement and of the later lesson systems in the Episcopal Church.

MYERS, A. J. W., *The Old Testament in the Sunday School*. (Teachers College, Columbia University.) Old Testament material, studied for educational purposes, in the light of modern

criticism. An evaluation of the material for character-development purposes. Important both for its own quality and as one of the first serious attempts in this field of study.

SLATTERY, MARGARET, *A Guide for Teachers of Training Classes*. (Pilgrim Press, \$0.50 net.) Thirteen lessons constituting a preparatory course in teacher training intended to be used by teachers of young people looking forward to teaching in the Sunday school. A well arranged and helpful guide.

SMITH, REV. WILLIAM WALTER, *The Elements of Child Study and Religious Pedagogy*. (The Young Churchman Co.) Still another book from Mr. Smith. Worth while if it would lead to the careful study of the authors from whom Mr. Smith so freely quotes. This book will be of value to many Sunday school teachers who would otherwise know nothing of the large fields from which Mr. Smith has drawn, but at many points caution must be used as to the deductions which he makes.

STEVENSON, MARION, *Studies of the Books of the Bible*. SHEPHERD, ROBERT PERRY, *Religious Pedagogy in the Modern Sunday School*. COLEMAN, CHRISTOPHER, *Church History in the Modern Sunday School*. COREY, S. J., *Missions in the Modern Sunday School*. (Christian Board of Publication, \$0.40 net.) The teacher training manuals prepared by the Christian Board of Publication for elementary teacher training work.

WEATHERBEE, RUTH COLE, *Lessons for the Sunday Kindergarten, Note Book of 36 Pictures* to accompany this. (American Unitarian Association.)

WILLIAMS, CHARLES B., *The Function of Teaching in Christianity*. (Southern Baptist Convention, \$1.00 net.) An historical and practical study of Christian pedagogy from a theological rather than a scientific view point.

VI. BIBLE STUDY.

ADAIR, WARD W., *Outline Studies in the Book of Romans*. (Association Press, \$0.40 net.)

FOWLER, HENRY THATCHER, *A History of the Literature of Ancient Israel*. (The Macmillan Co., \$2.25 net.) Professor Fowler's most important work and certainly one of the most satisfactory text-books in this field. Modern, readable and of literary sympathy.

GARRETSON, A. S., *Primitive Christianity and Early Criticisms*. (Sherman, French & Co., \$1.50 net.) A collection of the contemporary literature and movements relating to early Christianity.

GUTH, WILLIAM W., *Revelation and Its Record*. (Sherman, French & Co., \$1.25 net.) The title indicates the author's distinction between truth as revelation and the record of truth. A

group of educated laymen would receive much benefit from studying the author's discussion of the different records of revelation.

KENT, CHARLES FOSTER, and JENKS, JEREMIAH W., *The Making of a Nation*. (Scribners, \$0.75.) Twelve studies on the beginnings of Israel. History suitable for adult classes and for Bible work in freshman year of college. A constructive presentation of modern study throwing the light of the Bible on topics and problems of the present day life.

MITCHELL, H. G., *Ethics and the Old Testament*. (University of Chicago Press, \$2.00 net.) The first in the "Hand books of Ethics and Religion" series. An historical study of literary material in which is traced the development of ethical conceptions. A good index.

PAINTER, F. V. N., *Introduction to Bible Study (Old Testament)*. (Sibley & Co.) Presents the principles and facts in historical literary study of the Bible in a form suitable for high school work. Recognizes modern criticism and meets a real need for a simple and scholarly introduction.

SARSON, MARY, AND PHILLIPS, MABEL A., *The History of the People of Israel in Pre-Christian Times*. (Longmans, Green & Co., \$1.25 net.) An Old Testament text-book in which the material is generally from the modern view point. Suitable for junior college work. Is largely an interpretation and reinstatement of the biblical material.

SUMMERBELL, J. J., *Mountains of the Bible*. (Sherman, French & Co., \$1.00 net.) Typographical descriptions accompanied by the biblical literature relating to the different mountains.

VII. SOCIAL.

BALCH, WILLIAM MONROE, *Christianity and the Labor Movement*. (Sherman, French & Co., \$1.00 net.) Bristles with facts that the people of the church ought to know about the labor movement.

CUTTING, R. FULTON, *The Church and Society*. (The Macmillan Co., \$1.25 net.) The Kennedy lectures for 1912 studying the co-operation of the churches with civic movements. The array of facts and instances of religious activity and inactivity given in this book are exceedingly valuable.

MACFARLAND, CHARLES S., *Spiritual Culture and Social Service*. (Fleming H. Revell Co., \$1.00 net.) Burning with the social passion, with discussion of the development of the religious life in social sympathy and service.

MCCULLOCH, JAMES E., Editor *The Call of the New South*. Addresses delivered at the Southern Sociological Congress, Nashville, Tenn., May 7-10, 1912. (Southern Sociological Congress.)

BROCKWAY, ZEBULON REED, *Fifty Years of Prison Service*. (Charities Publication Committee, \$2.00 net.) Mr. Brockway's unique work at Elmira Reformatory makes this discussion of his educational aim peculiarly interesting.

WHITIN, E. STAGG, *Penal Servitude*. (National Committee on Prison Labor.) An investigation by the National Committee of Prison Labor with special reference to reform and amelioration.

VIII. YOUTH.

HOBEN, ALLAN, *The Minister and the Boy*. (University of Chicago Press, \$1.00 net.) The best so far on the boy in the church. Vigorous and entertaining, concrete and definite in its suggestions.

HOBEN, ALLAN, *Why Boys and Girls Go Wrong*. (American Baptist Publication Society, \$0.10 net.) A pamphlet briefly surveying city conditions of juvenile delinquency.

McKEEVER, WILLIAM A., *Farm Boys and Girls*. (The Macmillan Co., \$1.50 net.) Certainly one of the best treatments of practical methods of religious and educational work in the country. Written with the character aim all the way through.

PUFFER, J. ADAMS, *The Boy and His Gang*. (Houghton, Mifflin Co., \$1.00 net.) A study based on observation data of the boys gangs. Essential to workers with boys.

IX. MISCELLANEOUS.

ANON., *The Autobiography of an Ex-Colored Man*. (Sherman, French & Co., \$1.20 net.) A strange and startling study on the race problem.

MILLER, J. R., *The Book of Comfort*. (Thomas Y. Crowell, \$1.00 net.) Probably some people will read lessons written in this gentle form rather than those which have more academic seriousness of purpose. The kindly spirit of the author moves us at every page.

SCHAUFFLER, RACHEL CAPEN, *The Goodly Fellowship*. (The Macmillan Co., \$1.25 net.) If you wish to stimulate sensible missionary enthusiasm cause this book to circulate amongst your people.

UNIVERSITY OF CHICAGO PRESS, *Manual of Style*. \$0.85 paper. A work which if writers would study and heed the rules thereof editors would more easily grow in grace.

THE SERVICE OF

The Religious Education Association

(Jan. 1, 1912, to October 30, 1912.)

Conferences and Conventions

92 in 23 different states (by General Secretary) including General Conventions with 21 meetings and 110 addresses.

110, approximately (by other voluntary officers).

163 public addresses on Religious Education by General Secretary.

Number of persons reached, approximately 85,000.

Bureau of Information and Assistance

Aided over 12,000 persons (Pastors, Sunday-school workers, University, College and Seminary professors, writers, etc.) by correspondence and conference, through Library and exhibit.

Permanent Free Public Library on Religious and Moral Education maintained in McCormick Building, Chicago. This is said to be the largest special library on this subject in the world.

Publications

Pages of new material printed, 460.

Pages of pamphlets, reprints, etc., 300.

Total number of pieces of literature sent out, nearly 100,000.

Extent of Work

Institutions and individuals in every country of the world are now allied with this movement, looking to this Association for advice, helpful literature and for the general promotion of moral and religious education. Number of institutions and persons now associated, 2,566.

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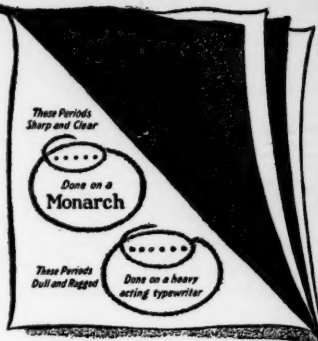
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